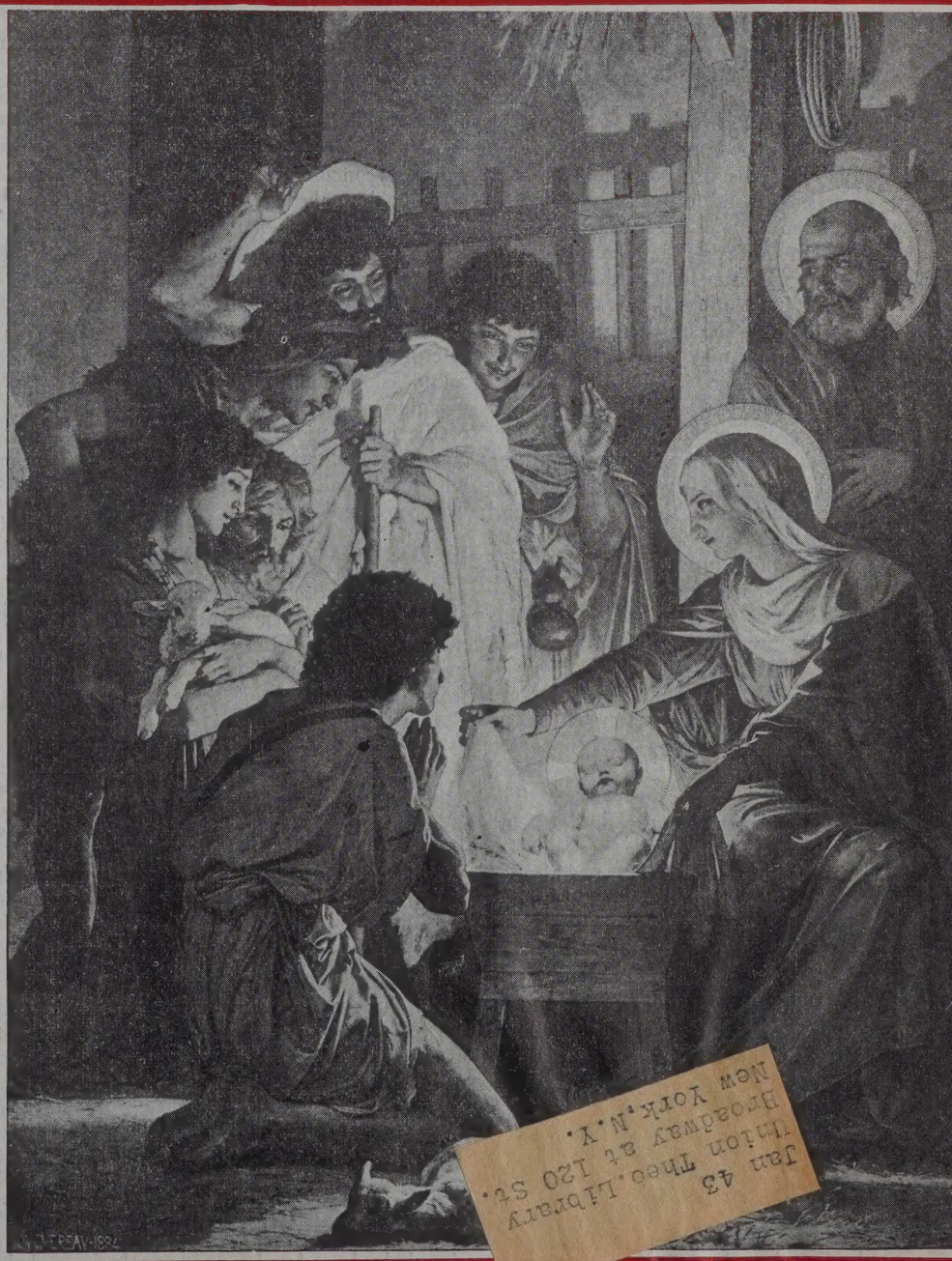
Zions Herald

THE INDEPENDENT METHODIST WEEKLY



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CHRISTMAS NUMBER

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Educational Situation in Georgia

JOHN OWEN GROSS

The Southern Association of Colleges and Secondary Schools, the regional accrediting body that serves the Southern States, answered Governor Eugene Talmadge's political demagoguery by dismissing ten Georgia institutions of higher learning from membership. This action, effective September 1, 1942, leaves these institutions without accreditation. Previously, the Association of American Universities had dropped the Georgia schools that were on its list. The action affects the credits of 11,500 students.

Governor Talmadge was accused by a committee appointed to investigate the situation as having been guilty of unprecedented and unjustifiable political interference. No effective educational program can exist, the committee said, where a governor may discharge at will any faculty member that is not satisfactory to him. Under the present plan, the governor may also modify as he sees fit the budget adopted by the Board of Regents. He can delete or modify any item of expenditure or remove any individual from the payroll without the board's approval. It was concluded that arbitrary power of this kind in the hand of any individual or agency is a threat to sound procedure in the operation of an educational system.

The action that led to the investigation was the dismissal of Dean Walter D. Cocking of the University of Georgia. The governor accused Dean Cocking of advocating a system of coeducation for whites and Negroes. Dean Cocking was tried by the Board of Regents and was exonerated. The governor denounced the findings and set about to change the personnel of the Board of Regents. Three of his own appointees who voted against his wishes were asked to resign on the ground of illegal appointment, and three new members were appointed. A new trial was called for Dean Cocking, and he was dismissed by a hand-picked Board of Regents. The Southern Association's investigating committee described the charges against Dean Cocking as "either spurious or entirely unsupported by the evidence." In all, ten persons were dismissed by the Board of Regents at the governor's request.

The schools will not be restored until the Board of Regents becomes an independent and effective educational board of control.

Throughout the state there is a strong sentiment against the actions of the governor, and it is likely that this will be the major issue in the next governor's race. Governor Talmadge, always a "fire-eating" sort of politician, is expected to make his appeal to racial prejudice and ignorance. Such a political campaign as is on the horizon will not be conducive to better racial relations.

Apparently, from the reports made by the two leading papers in Georgia, the *Atlanta Constitution* and *Atlanta Journal,* there is little or no sympathy shown toward the governor by the press. Students in the schools are militant in their opposition to him. It is generally concluded that the Association acted in the only way that is consistent with sound educational practises, and the friends of education are pleased to find the body so courageous.

The whole situation has enabled the populace of the South to have helpful interpretations of what constitutes sound educational procedure and the meaning of accreditation. In the light of the information being disseminated about accreditation, church schools without it will also feel in a greater way the handicaps.

In Dealing with Japanese

A call for church people "to maintain a Christian composure and charity in their dealings with the Japanese among us" came on Tuesday of last week from the presidents of three national church organizations.

The presidents issuing the statement were Dr. G. Pitt Beers of the Home Missions Council, Miss Sue Weddell of the Foreign Missions Conference of North America, and Dr. Luther A. Weigle of the Federal Council of the Churches of Christ in America.

Toward Japanese in America, many of whom "are loyal, patriotic American citizens," the statement called for a "discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness."

Dr. A. L. Warnshuis, secretary of the International Missionary Council, and member of the East Asia Committee of the Foreign Missions Conference, pointed out that, in all cities where there are large Japanese populations, church leaders already are at work on the problem. They are seeking to provide funds for the Japanese nationals who may find themselves without money, and to provide fellowship in American churches. In many cases t missionaries returned recently fro Japan will be helpful in carrying o the program.

According to Dr. Beers, president the Home Missions Council, there a approximately 140,000 Japanese in th country, half of whom are Americ citizens. Japanese population is conce trated in eight states, as follows: Ca fornia, approximately 97,000; Washin ton, 17,000; Oregon, 5000; Utah, 300 Wyoming, 1000; Colorado, 3000; Idah 1500; and New York, 3000.

There are still 85 Protestant Ame can missionaries in Japan, 55 in Tha land, and an unknown number China, according to Dr. Warnshuis. H emphasized that "the missionary boar are working with the Governmen doing everything possible to commun cate with missionaries in the Far Ea Most of those remaining are sing men who volunteered to stay with the posts." Dr. Warnshuis expressed beli that missionaries in Japanese-dominat countries would not be mistreated.

Following is the complete text of th statement issued by the presidents the three national church bodies:

> Under the emotional strain of the moment, Americans will be tempted to express their resentment against the action of Japan's government by recriminations against the Japanese people who are in our midst. We are gratified to observe that the agents of our government are dealing with them with consideration.
>
> Let us remember that many of these people are loyal, patriotic American citizens and that others, though Japanese subjects, have been utterly opposed to their nation's acts against our nation. It is incumbent upon us to demonstrate a discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness.
>
> We therefore call upon the church people of this country to maintain a Christian composure and charity in their dealings with the Japanese among us.

——Why not make your church Christmas gift this year? There a some needed repairs, some painting, new carpet, some furniture, new wi dows; maybe the parsonage needs ne furniture, a new fence, a coat of pai or some curtains.

Why not send your pastor a few ne books or a subscription to a fine mag zine for the year?

Why not send the church a che to help pay the local budget or take ca of the benevolences? While you a buying for yourself and for others not forget your church this Christma —*The Southwestern Advocate.*

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The X in Christmas

HOBART F. GOEWEY

divine "yes" has at last sounded in him, for in him is the that affirms all the promises of God.—2 Corinthians 1:20 ffatt).

'e put an X for mystery. In our mathematics it stands the unknown quantity, for the solution of the prob- the undiscovered answer to our question, hidden ewhere in the back of the book. Is there any answer ne question marks of life? Is there anything of which can be sure? In business, in politics, in morals, and religion, old landmarks are obscured. Is there any dard by which we can judge? Is there any clue be- we get to the back of the book—or even then? We e an X for mystery.

he early Christians put an X for the answer made wn: Christ. X, in the Greek writing, is the abbreviafor Christ, the first letter. We write it still on erstones and pulpits. When these early Christians e driven into the catacombs by persecution, they were ing on the walls an X, for Christ. It was their secret in darkness and danger, their sign of confidence. y were exclaiming with Paul: "The divine 'yes' has st sounded in him, for in him is the 'yes' that affirms he promises of God."

parishioner of mine wrote to a friend, wishing him erry Xmas. The friend wrote back, "Never leave the ist out of Christmas, unless you put a cross in." ns may write "Xmas" for mystery or from carelessWhen a Christian sees it, let it mean that he has rienced the answer.

hrist comes into a bewildering Christmas season this as the answer to the unknown quantities and prob- of our living. "In him all things hold together," says l. We have tried to hold the world together by force economic sanctions or treaties. But only love made tive can avail as the underlying spirit and the way of to accomplish that. When we can feel that all the es of the world should have an equal opportunity, hough they were the Christ-child, then we may be y for the answer to our problems. "Inasmuch as ye done it unto one of the least of these . . . ye have done it unto me." Individually, too, we are divided, unhappy, and unrealistic persons until we are pulled together by such understanding, forgiving, and inspiring companionship as this Christ came to give. To bring the items of our complex life into solution, we must bring them to terms with Christ.

Walt Whitman, in an experience of vision and ecstasy, exclaimed:

> I know that the spirit of God is the elder brother of my own;
> And that a kelson of creation is love.

Rufus M. Jones comments on this: "Kelson is a nautical word and means to a sailor the keel that holds the entire ship together and makes it able to withstand the assaults of the sea. Whitman has risen from his 'overbrimming' experience with a palpitating certainty that love is the binding keel of the whole cosmic structure which the Great Pilot steers, and ever after this experience 'Shipmate' is Whitman's word for the soul of reality."

The Bible has many ways of saying that this is the spirit that binds all together. It is the Reason; it is the Wisdom; it is the Lamb slain from the foundation of the world. Christ is no accident: He is the image of the invisible God, the first-born of all creation. All things have been made through this reality, and without this was nothing made that was made. God has not changed His mind in bringing Jesus to us. Jesus was His plan and purpose in the beginnings of creation.

I saw the "Queen Mary" years before she was christened and slid into the sea. I saw her on the Clydebank in Scotland. She was no ship then. She was only a framework of timbers beginning to take shape, rounded framework swinging upward. She had never seen the waters. She had no giant motors, no funnels belching smoke, no whistles nor fog-horn, no decks and no passengers. She had no world's record for speed, and no world acclaim for beauty. She was just a framework beginning to take shape. But already her kelson was laid. The central, defining, determining thing that was to make her what she would be on her first trip and every trip, was already done. Down there above the keel was laid the kelson that gave

her her lines and her speed. To it the rest would be fastened, and the keel cutting down deep into the mighty waves, to direct her across stormy seas still she should come in between the lights of a harbor three thousand miles away. The Christmas message is that thus, when God began planning the universe, He laid down the kelson of redeeming, suffering love, steering the world in the way and meaning of Christlikeness. He is the "Shipmate" Pilot, and Christ is the kelson, of the ship.

This redeeming, suffering love runs the whole gamut from Bethlehem to Calvary, from Christmas to Easter. It is not sentiment and tinsel. It suffers all things and endures all things. Before yet there was man, while yet there were not the schedules of the planets nor yet the earth in her beauty, there were order, reason, and creative love. In the process of creation, says the scientist James Y. Simpson, Jesus is on the main line. There are side-lines in creation where some forms and some people get shunted off—but Christ is the main line. Christ came with all the fulness of love that is the kelson of creation, the X that is the answer to our deepest selves and problems. The ship of the ages steers into Bethlehem, and the stars of all the ages have their light focused together now in the star that hangs there. This Christlike, suffering, redeeming love alone is adequate to bring solution and answer to our mysteries and problems. We may need to relocate the lines of our systems and shift the center of gravity of our burdens, redistribute our loads of possessions and prejudices. But He is the kelson. He is the unknown X in Christmas.

The X of Christ is the meeting place of man and God. Here two lines cross, to form the most important symbol in the world. Jesus is the measure of man and the measure of God. It might be said of Him better than of any other, in Shakespeare's words, "There was a man!" Kipling's poem gives a thrilling portrait of a youth's possibilities, saying, "If" you can do all these,

> Yours is the Earth and everything that's in it,
> And—which is more—you'll be a Man, my son!

One young person said to me, "But I can't even remember all these virtues, let alone live up to them, and who can?" I replied, "Yet Jesus did just that, and more. If you can remember Him and love Him, you can remember your standard, and you can stretch yourself to Him." "Yes," said the youth, "that I can do." Jesus is the unknown in ourselves come to light. In a radio drama, the wife of Lew Wallace is speaking of the difficulties under which he wrote "Ben Hur," and says she does not know how he ever managed to do it. He answers, "But if the West had been different, if I had not had such difficulties, I might not ever have got it written at all—the story I was born to write—the story of Christ." The mysteries and difficulties of our times, with Him in the midst—these may help us to write here the story we were born to write again—Christ, in us.

But Jesus is also the best we know of God. Ernst Toller relates that when he was a little German Jewish lad, God seemed like a spy watching all the bad things he did. One day he broke a figure that meant to him this spying God, and he went about secretly exulting, saying to himself, "I have killed the Lord God dead." Yet this same Jewish boy could go into the home of a young Christian friend where there was a picture of Christ who said, "Suffer the little children to come unto me, and forbid them not." He would cuddle up close to that picture of the Christ of the bleeding heart who understood children, and would pray secretly to Him. The gre philosophers, on the other hand, can find no words goodness that are not pale before the concrete realit Christ and Christlikeness. Time was when I had belief in God. I was earnestly seeking, but could find the answers. But I held on to one thing only. I c not get away from Christ. He was a figure in his made flesh. He was all my ideals made real. I held o Him, until after months the clouds cleared away f the mountains, and the mists rose, and I found tha Christ I was standing as on the base of a great mount a reality that in its farther reaches was seen to be Himself.

Let X stand for the Christ that is the meeting plac man and God. Here in Christ is the unknown quar of man and God made plain. Here is a God to unite races of men, and to end all oppressions and inhumani Here all men meet together at a focal point of love judgment before God.

Let the X of Christmas stand for the Star, which is Guide. The mariner looks toward the north star, steers by that. He can tell where he is going if he ke that in sight. Dr. Charles E. Jefferson had lived m years in New York. But he said, "When I come up fr the subway, I very often have lost my bearings entir Then I look for the nearest policeman, and I say, 'Wh is north?' And when I know where north is, I am right." When you know where Christ is, you have y bearings. In all the questions that face us, in the strugg between rich and poor, in the questions of what is ri and wrong in personal and social conduct, catch the gle of what Christ's life was like, and you can find your w even in new types of situations. While every condit may shift, the meaning of Christ's life remains the sta ard by which we can judge our attainment or our va tions. Through a night all stars seem to have shift But you will see one that is still where it was, the no star. Why? Because it is on a line with the polar a of the earth itself. Even the compasses will point in t direction. The deepest set of every energy in the wo is in that line. Things in life are now swirling abo circling so that we become dizzy. Look up to Christ. remains. For His star is the reality that is true to deepest that is in us or in God, Alpha and Omega, beginning and the ending, the way, the truth, and life, the one point to live by, to find your way by in night.

"The divine 'yes' has at last sounded in him, for in h is the 'yes' that affirms all the promises of God."

——Christmas speaks of peace, good will, kindness, a love. And yet we are apt to overlook the fact that first Christmas was not a peaceful Christmas. Christ w born into a world of tyranny, of hate, of cruel dictat and treacherous politicians. The Babe of Bethlehem not come into a world of welcoming arms. In an ef to destroy Him, all the little children in Bethlehem w slain by Herod. His life was not a peaceful life. It w a tumultuous conflict with evil forces which fin achieved His death. And ever since, the powers of self ness and greed have sought to destroy Him. In celeb ing Christmas this year, men and women who h named the name of Christ should be drawn back by tragedies of the time to the origins of their faith, to in the divine personality of Jesus a challenge to Herods and the Pilates of every day and every natio *United Church Observer.*

After the War—What?

How Can We Make the Next Peace Better Than the Last?

BASIL MATHEWS

The last war ended in 1918, just twenty-three years ago. fter it a League of Nations and an International Labor ffice, as well as a World Court, were established for e settlement of disputes and for the betterment of the nditions of labor and the increase of trade among all oples. Yet in spite of all that heroic folk died for and orked to achieve at that time, here across the entire anet man is again stretched on the titanic rack of war. So we ask ourselves, After this war—what? In recent eeks I have visited a number of universities, junior colges, and schools. It does not surprise me to discover all places some young people who are rebellious and featist. They ask, What hope have we of building any etter world after this war than after the last? Colossal npersonal forces, they say, have the world in their grip. I know that a number of professors of history even day teach that out-of-date conception. I want to say ith all the strength that I can command that I am cerin that that doctrine is utterly false. History is not the ents recorded in the books. Those are only the outer ell. Those events are the result of decisions—acts of ill that lead to deeds. Those acts of will are governed y standards of value in the minds and hearts of men. the real determining power in shaping history springs om those beliefs about life which we have accepted as e authority in our own hearts. Economic, geographic, nd other factors play a considerable part in leading us to ose decisions. But it is we ourselves and not material rces that shape history, unless in a defeatist spirit we t things get into the saddle "and ride mankind." We ot only can shape the future; we inevitably do shape it, en by refusing to accept responsibility for shaping it.

Today with stark realism that no rose-colored glasses n obscure, two world orders face us. They are utterly reconcilable. One or the other must be destroyed. It is decide that issue that this war is being fought. They e the alternative paths of the freedom of peoples in armonious cooperation within the framework of juse, or the serfdom of all peoples under the absolute power all-conquering ruling races.

The only way to make war impossible in the future is work with brain and hand and heart toward a uniersal society of nations. I believe in that world commonealth. I believe in it because this is an interdependent orld, where commerce, transport, the need for raw aterials, and the universal sharing of ideas through dio bind us all in the one bundle of life together. So e must have world cooperation or world conflict; and ntinual world conflict is world suicide. Today for the rst time in history all the economists, the industrialists, bor and capital, white races and colored races alike, are eing driven by the scourge of war to begin to see that e only scientifically true rule for man's progressive life earth is the Golden Rule: "Do unto others as you ould they should do unto you."

A world organization is essential for durable peace, hatever it may be called. The heads of the Englisheaking democracies have drafted the first rough blueprint of a world order in their Atlantic Charter. The exiled governments of the European nations have now declared their willingness to build national and international life on that basis. Cooperation on the same basis is open to all nations, Asiatic as well as Western. Does not this less ambitious scheme actually give us more hope for the future than the Covenant of the old League of Nations? For one thing it is divorced from the retributive economic and other elements in the Versailles Treaty of which it formed a part. Another and most important fact is that the head of the American Government, having signed this document on behalf of his people, has committed them, unless by some inconceivable act they withdraw, to sustained partnership in shaping the post-war world.

Those of us who are fortunate enough to have close friendship with Germans can subscribe most fully to the statement of Sir Alfred Zimmern that "in the last analysis the political problem of Europe is that of the *political* immaturity of the German people." And in this respect the Japanese are the Germans of Asia. We do not punish an adolescent for the faults due to his immaturity; we do our best by patient guidance to lead him into the full responsibilities of adult life.

The supreme test to be faced by every nation of the sincerity of its support for a world organization as the sole foundation of enduring peace is its readiness to put into the common pool some elements of its own sovereignty. Are we realistically ready for this sacrifice of the part for the good of the whole?

After winning the last war, we lost the peace, and we blame the politicians for the tragedy. After winning this war, if the democracies lose the peace, it will be the fault of the common people like ourselves. For during this war we have already asked for and been given a rough draft of the new order and we can see many of the causes for our past failure. Therefore it is for us to work upon the double project upon which the future depends—for us each, individually, first to reach a deeper, more realistic understanding of how to build a just and durable peace and then to spread that understanding in ever-widening circles among our fellows.

The war we are now fighting on all fronts is not so much a war on nations as of ideas and ideals. When we have broken the hostile tanks and destroyed the enemy planes we shall not have made a new world. We shall, however, have created the conditions in which we can begin to build that new order. That new world will only dawn as we set ourselves to this task with minds nourished by knowledge and supported by faith in the power of mankind to shape the future.

As Alfred Noyes has said:

> There's but one gift that all our dead desire,
> One gift that men can give, ...
> Build us that better world, O, not diminished
> By one true splendor that they planned on earth.
> And that's not done by sword, or tongue, or pen;
> There's but one way. God make us better men.

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Man's Unceasing Quest

Professor Charles S. Braden of Northwestern University has distinguished himself as the author of several very readable comparative studies in the field of religion: "Modern Tendencies in World Religions," "Procession of the Gods" (with Gaius Glenn Atkins), and "The World's Religions." His latest essay in this field, just published, bears the title "Man's Quest for Salvation."* In his foreword, this teacher reminds us that "religion everywhere represents man's attempt to achieve enduring satisfaction. . . . It ministers greatly, of course, to the immediate requirements of his active, everyday life, but always at the heart of it there is offered some deeper, more abiding good for which man seeks."

What these profounder, more lasting values may be, as exemplified in the major faiths of mankind, becomes the thesis of this book. To these objectives of "pilgrims' progress" everywhere, the writer gives a name familiar in all the annals of Christianity—"salvation." The opening chapter describes the various ideas embodied in this term. Then follows a clear, straightforward exposition of the procedures by which these goals, in all their leading manifestations, are sought in Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, Judaism, Christianity, and other less well-known cults. Probably at the present moment the chapter of most absorbing interest is that dealing with Shintoism, wherein something of the motivations and aspirations of the Japanese people is clearly set forth.

The writer here attempts no apologetic. Rather does he narrate and describe as objectively as possible. To his task he brings a wealth of historical and critic material. And since his theme is so definitely limite he is able to give it an exhaustive treatment, thus ad ing to a rapidly growing body of knowledge furth valuable insights and understandings.

*MAN'S QUEST FOR SALVATION. By Charles Samuel Braden, Ph. D. Willett, Clark & Company: Chicago, New York. Price, $2.50.

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More than 400 quarterly conferences in the Bosto Area have at this writing underwritten subscriptio to ZIONS HERALD on a three-year basis. What a achievement it would be for the paper and for Ne England Methodism if within the next two weeks w could report a 100-per-cent underwriting on the pa of the churches of the four Conferences!

Congratulations!

A copy of *Advance* for December, 1941, the 125t Anniversary Number, presents on its front cover, in frame of Christmas red, a picture of Nathaniel Willi who in 1816 founded the paper. In the fifty-tw pages of this attractive issue there is much interestin historical material dealing, not only with the pap itself and the denomination of which for 125 yea it has been the organ, but also with national and inte national events in the "march of time" during th period. F. L. Fagley in his reminiscent contributio quotes Rev. Leonard Bacon, who in 1865 said at th Congregational Council meeting in Boston that " little spice of antiquity will not hurt us." It is indee well to look backward once in a while for inspiratio —and for valuable information.

Advance—formerly called *The Congregationali* and still earlier than that *The Recorder*—has an env able record in the history of religious journalism, an for many long years has been a powerful influenc for good in both the religious and the secular field. It present editor, Dr. William E. Gilroy, is an outstanc ing figure in American religious journalism. He widely known for his comprehensiveness of view, h penetrating insight, and his journalistic integrity. Th editor of *Advance* would take a high place amon the twelve foremost journalists of the Christian churc in the United States if any such list should be com piled. We extend to Dr. Gilroy and his associate hearty congratulations upon this 125th anniversar occasion and upon the excellence of the special num ber of *Advance* that commemorates it.

More Than Doubled

Since the publication in the December 3 issue c the names of the ZIONS HERALD Associates, eighty-fiv per cent of whom lived outside New England, th number of friends responding to the request fo pledges on the three-year basis has more than doublec and now slightly more than half of the total num ber are New Englanders. We plan to publish th names of all the new Associates in an early issue c the HERALD. It would be a source of great inspiratio to all those engaged in the work of editing and pub lishing the paper if, before the Christmas season i over, we could report a total of 500 Associates. Ther are at this writing nearly 300.

DARK NIGHT—BRIGHT STAR

ne world looks black just now. It is a world of disaster. Wherever we turn, there is war. Europe lame. North Africa is a field of bloody battle. na is torn with conflict. The Pacific is anything pacific, with gigantic battleships reeling to their ry graves and the sky overhead droning omi-ly. All this is the physical scene. But it is not all. are indeed wrestling "against flesh and blood," here is an even more momentous struggle going for we are also wrestling "against principalities, nst powers, against the rulers of the darkness his world, against spiritual wickedness in high es." "The night is dark," and we are "far from e." The world is lonely just now, and men are esick for love. Save for a single star shining ugh the blackness, there is no promise of hope vhere. It is Christmas time again, and in every on, men and women and children with sad wist-ess are turning their tired eyes toward the "little n of Bethlehem." Terror-stricken and well-nigh less, they still remember the age-old story of a in a manger who, as He grew to manhood, lded to His fellow men the great secret of de-ance for suffering humanity. One star is left, it is shining still.

e see Christ and yet we do not see Him. We w in our hearts that there is "something there," we fail to understand in a vital way the deep and erful meaning of that matchless life. Worse still, ail to sense the intimate connection of His life ours. Most men are convinced of the authenticity ne gospel record. We are sure that He lived and ked among men. Our history is straight. For the part, also, our theology is sound. Barring some tical and dogmatic interpretations of the signifi-e of the birth, life, and death of Jesus, in a retical way we understand the import of His hings and the meaning of the cross. We have a ound conviction that, from the standpoint of al achievement, the example of Jesus Christ has r been equaled by any man before or since His nt into the world. He is the ethical pattern for human race. We appreciate Christ also from the tic angle. He furnishes a perfect theme for ic, poetry, sculpture, painting, because all art is struggle to express in more or less tangible forms meaning of a world unseen. Christ, by His life, ed the door and exposed the hidden realities of universe. Christ lends Himself to the technique orship and ritual. He helps to produce the solemn and the high aspiration in the quiet of the vast edral, for we are convinced that in some mysteri-way He is "God-with-us." For many eager reformers, Christ is the Messiah of social deliverance: they see in His principles the Magna Carta of the new freedom for the race. Yes, in a thousand ways we come near Him. Why is it that we cannot each of us place a hand in His and walk with Him forever?

"What is Christ to me?"—that is the question of questions in this dark hour when, "in a gloomy wood astray," we catch the gleam of a single star shining through the blackness of impenetrable night. "What is Christ to me?" Find the answer to that question, and all the world will be filled with ineffable light. "Can I trust that star?" "Will it lead me to the secret of the world?" Try it and see.

What will bring the far-off Christ close to us? Or, rather, how can we afar off come close to Him? The way of the saints "who from their labors rest" was simple, effective. They came to know Christ as an intimate friend, an everyday companion, a perennial hope, an unshaken peace, and a deep, unfailing joy. They came to know Him as a constant comforter, a daily strength, a sure guide. How? Let us summarize in the form of "advices" the fruits of their experiences:

1. Begin every day with prayer—prayer not as a mere counting of beads, a memorized recital, but as a powerful, vital talk with the God of Jesus Christ. In the press of things, we need to get the eyes of our souls open to the real realities of our lives.

2. Each day also we must study Christ with just as much attention and concentration as we give to the planning of our business or the detailed tasks of our homes. Christ draws nearer and nearer to us as we earnestly endeavor to understand Him. The saints, in their effort to achieve insight into the inner meaning of the world, could never find any substitute for meditation and prolonged reflection upon spiritual things.

3. "All out" surrender to the will of God is another path to Christ. How can we ever "know" Him unless we come to see eye to eye with Him? Here is a fundamental principle of all true friendship—there must be a complete give-and-take between two persons if their friendship is to become anything more than a passing acquaintance.

4. We must discover a sense of personal responsibility in the battlefield of the spirit, a sense of responsibility such as governs a general in the army or an admiral in the navy in everything that he does. We are not to become mere mystics bent on the enjoyment of personal religion. "We

have hard work to do and loads to lift." In other words, we cannot expect to know Christ unless we walk right up to His cross and accept it as our own personal obligation.

5. We are sure to have our ups and downs, our periods of depression and elation, our times of dire difficulty and heavy burdens, as well as our hours of high inspiration and calm peace. But whenever we are halted in our tracks and know not what to do or which way to go, we can at least look at the bright star when all is dark, and then at the cross on Calvary. We can "remember Jesus" and catch the spirit of His stedfast courage and unfailing faith.

May Christ become real to each of us at this Christmas time. Dark night? Yes, but bright star!

Chaplains Wanted

We are in receipt of an urgent telegram signed by Bishop Adna W. Leonard, chairman, and Dr. Jacob S. Payton, executive secretary, of the Methodist Commission on Camp Activities. The telegram reads:

> The state of war makes more urgent that Methodism furnish chaplains. Our church trails other denominations in meeting quota. Two hundred twenty-six Methodist chaplains wanted immediately in Army Reserve Corps, also vacancies in Naval Reserve. Candidates must be members of Conference under fortieth and forty-fourth birthday for Army and Naval Reserve respectively, and have degree from recognized college and theological seminary. Candidates who seek commissions this noncombatant service please confer at once with Methodist Commission on Camp Activities, 100 Maryland Avenue, N. E., Washington, D. C.

The message speaks for itself.

Able Editor

In the death of Dr. Paul Seibert Leinbach, editor of *The Messenger* of the Evangelical and Reformed Church, American religious journalism has lost one of its ablest editors. Dr. Leinbach had gone from his home in Philadelphia to make the principal address at the tenth anniversary services of St. Stephens Reformed Church in Harrisonburg, Va., where he succumbed to a heart attack on Sunday, December 7. He was sixty-seven years of age.

Dr. Leinbach had served as minister of several prominent churches in his denomination before his election in 1917 to the editorship of the *Reformed Church Messenger,* later merged into *The Messenger.* He was a member of important denominational boards and had held positions of high honor and leadership in them and in the Eastern and General synods. From 1905 to 1932 he was a member of the Federal Council of the Churches of Christ in America and of its executive and administrative committees. For a ten-year term, from 1924 to 1934, he was president of the Editorial Council of the Religious Press of America, predecessor organization to the Associated Church Press, in whose annual me held last spring in Boston, in connection wit Founders' Day celebration of Boston Universit took an active part.

Always deeply spiritual, Dr. Leinbach was a st careful journalist. He was alert to news developm but was never sensational in the conduct of his p He had a convincing style and invariably impr his readers as a man who "had the facts." If were shut up to a single characterization of Seibert Leinbach, it would be this: "Intelligent reliable." We shall sadly miss this very able tor.

No Change in Policy

At a meeting of the Religious Press Club of Bo held on Thursday of last week, it was pointed out the Christian newspapers published in Bost *Advance* (Congregationalist), *The Christian Le* (Universalist), *The Christian Register* (Unitar and ZIONS HERALD (Methodist)—would in no be obliged, by reason of the stirring events of last ten days, to change the editorial policies res ing war and peace which they have been lowing since the outbreak of the Nazi assaul civilization.

The attitude of the HERALD toward this w subject, which we believe in general reflects the p of view of the three other papers mentioned ab may be summarized in ten convictions. They low:

1. We maintain an unwavering faith in the Eternal God o dom, love, and power.

2. The task of world redemption is a cooperative undert in which both God and man must participate. We are not fied, therefore, in taking any easy refuge in time of confli the slogan "Let God do it," after the fashion of the prem nialists.

3. We must face the realistic world. The problem of war peace can never be settled in the abstract.

4. In the light of recent history we are convinced that the leaders are bent upon world domination to be achieved b exercise of military force.

5. No negotiations of any value are possible with the auth "Mein Kampf," whose utter lack of principle is clearly set in his book and illustrated in his deeds.

6. We are convinced that peace, desirable as it is, is not the virtue in the gospel. There are also the imperatives of ju honesty, truth, love, self-sacrifice, and chivalry.

7. We believe that the fruits of nineteen centuries of civiliz are worth preserving.

8. We believe that, in a realistic world, restraint must be exe by force, if necessary, over insane persons, criminals, m maniacs, and all other men of ignorance and ill will who w destroy human freedom. Even God Himself in His moral a of love can be balked where a sinner is so hardened that he not respond.

9. We believe that forcible restraint should be employed in the spirit of stalwart love, without any accompanying b ness or hatred.

10. We believe in the final triumph of love and the ult achievement of world peace.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

;ons from Failure. XIII. Herod.

when Jesus was born in Bethlehem of Judea in the days of l the king . . . —Matthew 2:1.

ıat Herod was a failure is evident to every reader of Christmas story. It was in his day that the long-:ted Christ was born and a new glory shone on the . Only, for Herod, there was nothing in this, the ning event of the ages, but an incitement to another acre in which he outdid even his record of inhuman ty, for it was a slaughter of helpless infants. Surely ne ever sank into a lower abyss of failure.

t if we look at the history books we find that this d of the Christmas story appears—really it makes us our eyes—as Herod the Great. Not at all, you see, a re in the eyes of the world, but rather a distinguished ess. Isn't that an arresting contrast? Behind it, it seems e, is the explanation of Herod's failure. He was one e many who give themselves up without the least vation and with all the vigor of a strong nature to the uit of greatness as the world about them counts ness. Thus he won a kingdom of this world—that his success. But he won the world's game so com-ly because he completely surrendered himself to its of success and was dominated by it to the exclusion l else. When he needed the guidance of the other d, the world of spiritual values, he was lost—that his failure.

when Herod heard it, he was troubled . . . —Matthew 2:3.

e man *was* great, great in his energy, in his ability, s ambition. He was a huge reservoir of power which anded a great outlet. But he was hopelessly little in hoice of the way of satisfying that demand, for he the common, the vulgar way. He made a succession ıring bids for what the world calls greatness. Again again he grasped the nettle danger and plucked the r, not of safety merely, but of ever-broadening empire. ı equal skill and daring and always with a ruthless-that brushed aside every consideration of faith or he made his way to the throne of David and to nion over an extent of territory which no Jewish had ruled since the days of Solomon. He did this, remembered, without any claim to royal descent, out even Jewish blood in his veins. For this Herod an Edomite by race, an upstart and an adventurer, on of an adventurer. This was success—only at the of it he was just another tyrant.

became Herod the Great, but he lost his own soul. vas always killing the thing he loved, because sooner ter the thing he loved got in the way of the things which he was trying to satisfy his passion for great-Once that conflict appeared, his love was easily per-d into savage jealousy because those whom he loved dangerous. As he went on, he became more than e mad. He murdered the only one of his many wives for whom his passion might have been dignified by the name of love, a princess of the Jewish royal house of the Maccabees, because she could not restrain her scorn and disgust. She disturbed his self-satisfaction and aroused his fears—and she died. He ordered the execution of the two sons she had borne him, of whom among all his children he was most fond and most proud, because he was led, easily led, to see in them and in their royal blood a danger to the throne that was all he had to show for his whole soul's tasking. Even the Emperor Augustus, not a man oversensitive to finer scruples, was rather taken aback by the monstrous cruelty of the old tyrant of Jerusalem. With a Roman sneer at Jewish custom, he remarked that Herod's pigs were better off than Herod's sons. No wonder, then, that when these strange men came from the East with their talk of a newborn king of the Jews, the old wretch who is called the Great was troubled. Here was another threat to all his greatness. Well, he would show these dreamers that, though he was old, his grip on power was still strong.

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth . . . —Matthew 2:16.

The lesson from Herod's failure is this—it is the failure that is bound to come to any man who seeks life's satisfactions in a complete surrender to the ways of the world. No doubt single-minded devotion is the price of greatness. But when that devotion is given to those things which are of the earth earthy, it can lead only to the supreme tragedy of a battle against the love that speaks in the Christmas story.

Does a man choose pleasure as his goal? That means *his* pleasure, in the language of the world. "Blessed are they that laugh" is the world's beatitude. What can Christmas mean for the pleasure-seeker? What does all life mean to him? When everything is valued in terms of self-gratification, then if the Christmas story by some strange chance should become real, something more than a pretty and hence pleasurable idyl, it must be the source of disturbance. Perforce the pleasure-seeker must kill the lofty beauty that is always a challenge and a threat to the complacent selfishness of the worldling's joy. His method of destroying it may be to smother it in light-hearted sentimentality, but get rid of it he must.

Is money the supreme goal? Or power? Business is business—there is no room in the inn for the poor and the weak. A Christmas basket will have to last them for the whole long year while the work of money-making goes on and the few have more than they can use and the many have too little. As for the power lords, Herod knew and Hitler knows how necessary it is to do away with the wild notion of heavenly kings who do not conform to the rules of this world's kingcraft.

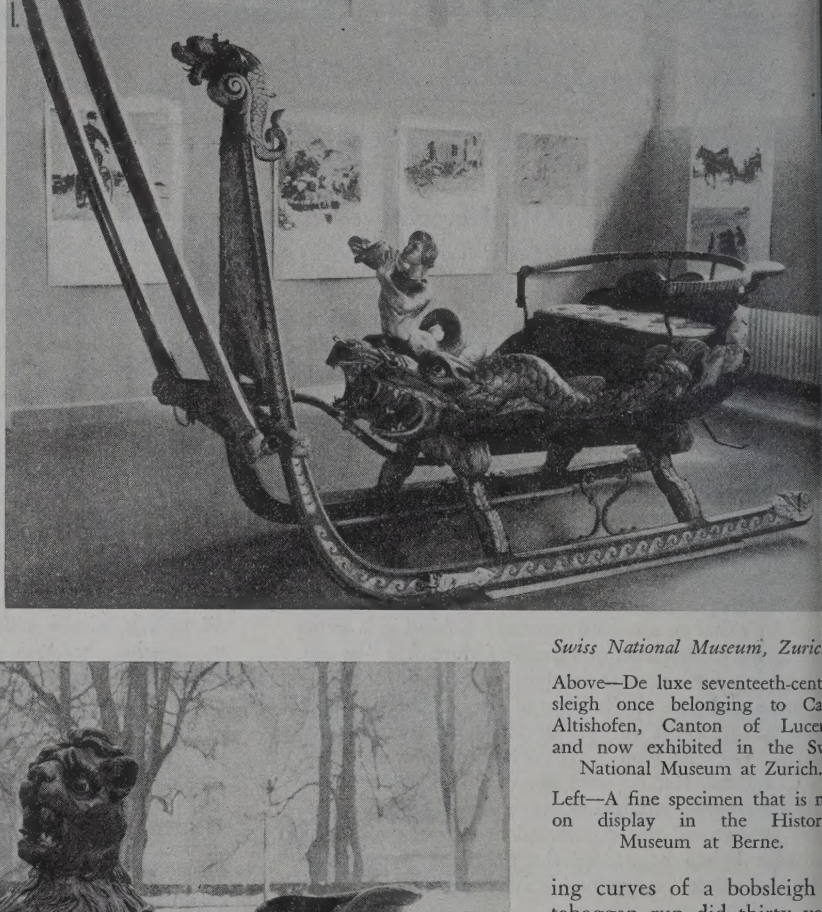
They are dead that sought the young child's life.—Matthew 2:20.

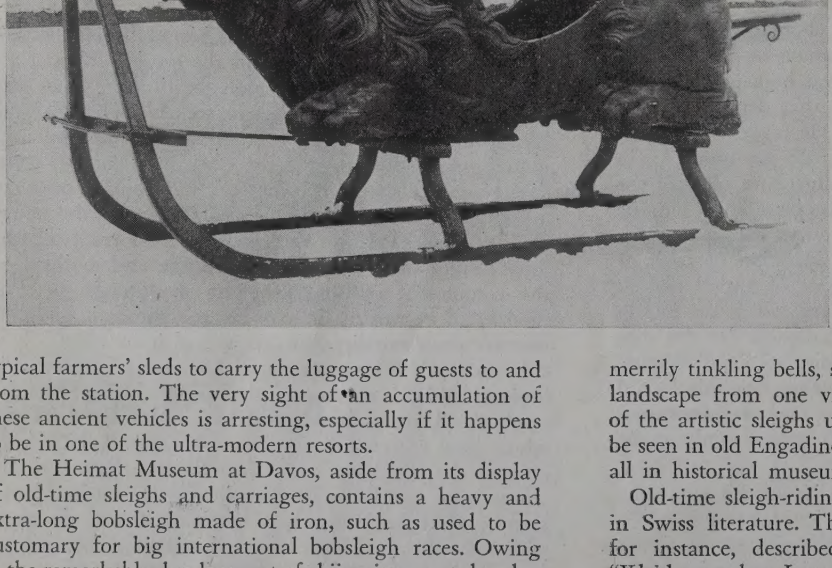
This is failure. It is failure to live at all. For they who seek the young child's life have never really lived.

Swiss Sleighs Are Fascinating

DR. E. BRINER

In the Swiss Alpine regions, sleighs have since the earliest days been as necessary a means of transportation as handcarts and wagons. A sturdy type of sleigh is used by lumbermen in winter to carry newly cut wood from the mountain forests down into the valleys. A lighter-type vehicle serves Alpine peasants in summer to take the fragrant hay over steep slopes into their barns. In Swiss winter resorts, the hotel porters make extensive use of typical farmers' sleds to carry the luggage of guests to and from the station. The very sight of an accumulation of these ancient vehicles is arresting, especially if it happens to be in one of the ultra-modern resorts.





Swiss National Museum, Zuric

Above—De luxe seventeeth-cent sleigh once belonging to Ca Altishofen, Canton of Luce and now exhibited in the Sv National Museum at Zurich.

Left—A fine specimen that is n on display in the Histor Museum at Berne.

The Heimat Museum at Davos, aside from its display of old-time sleighs and carriages, contains a heavy and extra-long bobsleigh made of iron, such as used to be customary for big international bobsleigh races. Owing to the remarkable development of skiing in recent decades, sleighing events, which formerly were the main feature of the Swiss winter season, have lost some of their importance. Today the imposing ski-jumping platforms arouse the admiration of spectators as much as the daring curves of a bobsleigh toboggan run did thirty ye ago.

But although the triump of the sleigh have nowad been somewhat obscured by far-sweeping popularity of ski, the youth of Switzerla still enjoys its sleigh rides. olden times, festive excursi by sleigh were the chief traction in winter, both well-to-do city dwellers and farmers.

It must have been a jo sight to watch a whole carav of horse-drawn sleighs, w merrily tinkling bells, swiftly gliding through the win landscape from one village to another. Rare specim of the artistic sleighs used on those occasions are still be seen in old Engadine homes, in the Grisons, and abo all in historical museums of Swiss cities.

Old-time sleigh-riding parties have even found a pl in Swiss literature. The distinguished Gottfried Kel for instance, described such an outing in his no "Kleider machen Leute." Incidentally, this book happ to be one of the best in Keller's excellent series of nov "Die Leute von Seldwyla." At that time each sin sleigh bore the name of the house in which its ow lived. These names were displayed on the tall and slen

rward part of the vehicle by means of carved and inted wooden figures.

In the eighteenth century, an artistically adorned sleigh as an essential possession of every better-class Swiss me. Today some of these masterpieces are contained in e Swiss National Museum at Zurich, in the Historical luseums of Basel and Berne, and in other historical colctions.

One type of these sleighs features a high and narrow ench, built lengthwise with adequate foot-rests, and commodating from two to four persons. An ornamental gure, carved in wood, and richly gilded and painted, sually adorned the front end of the sleigh bench, while nother striking figure was enthroned high up on the bow.

A still more luxurious type of sleigh consisted of a form f coach seating one or two persons. Here the passengers ccupied the back of the vehicle in beautifully upholstered, rmchair-like seats. All the glory of wood sculpture was oncentrated in the forepart of the sleigh, where a fierce on, a horse, a bull, a deer, a dog, a fantastic griffin, or ven a pair of graceful dolphins held sway.

These vehicles de luxe were used for festive sleighding parties, such as the still existing "Schlittedas" in e Engadine, where the ancient costumes worn by most f the participants add a colorful touch to an already capvating picture.

THE THREE GIFTS

Ruth Taylor

Three were the gifts the wise men of the East bore to e manger where lay the Prince of Peace. Three were e gifts—gold, frankincense, and myrrh.

His birthday dawns today in a war-torn world where e forces of violence are waging relentless war. Desolate e the lands that once welcomed His day with chiming f bells and caroling of voices.

Only in the British Commonwealth of Nations and our own beloved land are men free to celebrate the rthday of the Prince of Peace. In England, relentless mbings, blockade, privations, darken the festivities. ere, though we are still able to celebrate with merriment d song, the shadow of the war, which has at long last me upon us, lies across our happiness. The need for fense of the last stronghold where He may reign on rth is uppermost in our thoughts.

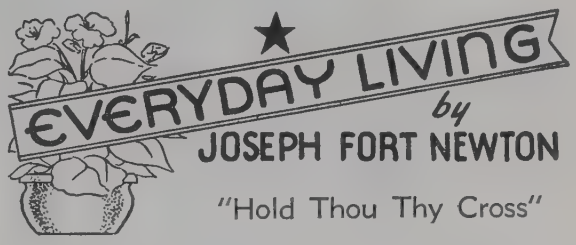
Three are the gifts we must bring to the defense of the st citadel of religious liberty. And the gifts are still gold, ankincense, and myrrh.

Gold is the gift of material things—money, possessions, xuries that we once held dear.

Frankincense is the gift of toil, of our efforts expended yond our strength for the common welfare.

Myrrh is the gift of sacrifice—the immolation of self, e giving up of our own desires for the one burning piration for freedom of soul and spirit for all mankind.

These are the gifts called for at this Christmas season. e are called upon to fight for Him whose name is mmanuel—"God with Us"—to see that men are free ll to worship Him. Gifts we bring in His honor, fortting not the gifts of the spirit—gold of ambition, frankcense of work, and myrrh of sacrifice. So may His kingm reign over us from everlasting to everlasting—and, cording to the promise given unto the prophet Isaiah, ith righteousness shall he judge the poor, and reprove th equity for the meek of the earth: . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord."



"Hold Thou Thy Cross"

"In a recent article you referred to Ralph Connor and his novel 'The Sky Pilot,'" writes a reader. "It recalls a story of him which appeared in a book, 'Per Adventure,' worth remembering.

"During the first World War, as you no doubt know, Connor—his real name was Gordon—was a chaplain in the British Army. He did heroic and noble service in France and on other battle-fronts.

"One day, while making his rounds among the war-broken men, he found a soldier boy mortally wounded, who seemed to realize that the end was not far off. The chaplain knelt beside the lad.

"'Would you like for me to pray with you?' Connor asked. 'Yes, have you a crucifix?' the boy asked. 'No, but I will get one,' said the chaplain, who hurried away to find a crucifix if possible.

"Alas, in the confusion of things he was unable to find a crucifix. But, knowing that the time was short, he tied two pieces of wood together with a wire in the form of a cross, and returned to the dying boy.

"'Hold it closer,' the boy asked, as a look of gratitude and joy came over his face. 'Still closer,' said the boy, whose eyes were growing dim and his voice faint. The end came quickly and in peace.

"It was an unusual scene—a Presbyterian minister giving comfort, with the aid of a crucifix, to a devout Catholic, offering a prayer to the God of all, whose mercy endureth forever."

Connor told me the story himself, and others like it, when he came to preach for me in the City Temple in London. He was a gentle, wise, and gracious spirit—we became good friends.

On another day, he told me, it was a Jewish boy with whom he prayed, offering him the comfort of our common religion, not in mere tolerance but in sympathy and faith and unconquerable hope.

If only we thought more often of the high and holy things—the deep ineffable things—we hold in common, by a like precious faith, it would strengthen and uplift our hearts.

——The world is full of men who have the foolish idea that they will some day retire and "spend their last years in comfort and ease." As a matter of fact, they probably will spend part of those last years in querulous discomfort, and the rest of them in the grave. "Why do you not retire?" a man once asked the late J. P. Morgan. "When did your father retire?" the old man demanded in reply. "In 1904." "When did he die?" "In 1906." "There you have it," said the wise old banker. "If he had kept at work he would be alive and happy yet." Franklin did his best work at an age when most men are dead; so did Voltaire, and Goethe, and Gladstone, and Commodore Vanderbilt. By keeping busy right up to the end, they finished the course happy and young.—Bruce Barton, in *The Watchman-Examiner*.

The Family Page

by Bernice M. Wright

Keeping the Christmas Festival in the Home

What shall we teach our children about Christmas? Or perhaps the question might better be asked, What *do* we teach our children about Christmas? Unfortunately in many homes Christmas festivities happen without long-time planning, or quiet meditation before the Holy Day upon how its true significance can be made real to those within the family circle. Too frequently the sequence of events is something like this: Some weeks before, parents, rushed and anxious about Christmas shopping, begin to use the threat of Santa Claus as an incentive for good behavior on the part of children, and from then until Christmas, Santa is used as a disciplinary lure. Christmas comes with its abundance of good gifts and its ladened festive boards. There has been some slight suggestion of a child in a manger, mainly in Christmas carols. The day ends with children wearied and confused, overfed and overtired, and parents exhausted. The one day of all the year that should be filled with peace and joy has been harassing and wearing. Another year rolls by without the enriching of the soul by those rich traditions of a holy festival.

There are many homes where this is not true, but rather where truly beautiful traditions have been built. Out of such homes children go to carry with them for all their lives the memory of moments of holiness and vision. Perhaps by sharing some of these family traditions, and by careful planning of parents, Christmas can come to mean more than a season of indulgent gift-giving and eating. Let each one of us plan this Christmas season to commence the building of a beautiful Christmas tradition in his own home.

Christmas is essentially a festival of joy and rejoicing over the birth of One who came to bring tidings of good will among men. Its central theme is that of love, which is found most abundantly within the family home and issues forth from there into the world outside. It finds expression in the giving of gifts and the making of other people happy. When this expression becomes a matter of habit, robbed of the wonder and glory known by the shepherds and the wise men on that first Christmas eve, our children too are robbed of one of the richest of life's experiences.

Almost every family has certain small family rites of celebrating Christmas. May it be that added to these will be other traditions truly representative of the day we celebrate. Christmas eve is perhaps the loveliest time for such a holy rite. One family chooses to decorate the tree together on Christmas eve, finding the pleasure derived from this shared experience far more joyous to the children than a moment of surprise in the morning when the tree has been trimmed after their departure to bed. As a final rite, each year a different member of the family has a "turn" at putting the cherished gilt angel on the uppermost limb of the tree (often necessitating help from daddy when it falls to the youngest's turn). Another family at the completion of the tree-trimming gath around the tree and with joined hands sing "Joy to t world!"

In another home, after the children are ready f bed, the family gather in front of the fireplace, with on the light of the fire and a few Christmas candles, to ta of Jesus and the Shepherds and the Star. Before retirin the youngsters are bundled into blankets and taken ou doors to look up at the starlit sky. In another family eac member carries a lighted candle as he finds his way t bed singing "Silent night, holy night." Still others hav a tradition of putting a well-protected lighted candle i the window at night for the Christ-child who on Chris mas eve walks abroad looking for a welcome. Anothe family goes into the yard before breakfast on Christma morning to tie suet, popcorn, sunflower seeds, and grai on a near-by evergreen that the birds may enjoy a Chris mas feast while the family partakes of its own. Still oth ers as a family pack Christmas baskets for less fortunat families. Whatever the tradition may be, it should b a united undertaking; a time when family bonds ar drawn tight and when the members of the family, secur and happy in their own relationship, desire to do some thing for someone else.

Every family should have somewhere as a part of it Christmas planning a crèche or manger scene. Howeve simple it may be, it makes real that lowly birth on tha first Christmas and adds a note of the real significanc to the jollity and feasting of the day.

In building holiday traditions, one must keep in min that time is an essential element and repetition strengthening factor. It is the doing of a thing year afte year that buries it deep in the heart of the family. Ma it be that our children in the years to come, perhaps fa from home and friends, may at Christmas time find th true meaning of the Christ-Mass through the memorie of holy moments that once took place within the bond of their own family, and in turn pass on to their childre the gladness of the world for the birth of the Christ.

For the Family Bookshelf

Parents who are interested in the spiritual health o their children will find a great deal of help in a book b Elizabeth Manwell and Sophia Fahs, "Consider the Chil dren." Although written primarily for teachers and coop erating parents in the nursery-group program of the church school, the volume is filled with very helpful and stimulating information for the parent in the home Special attention is given to the celebration of the various religious festivals in the home and church, and a chapte entitled "Times of Crisis in the Home" is especially sug gestive and helpful. One may not agree fully with all points of view in the book, but on the whole it is one o the most valuable discussions in this field that are avail able.

CHRISTMAS IN THE HEART

Frank P. Fletcher

There's Christmas joy on every hand:
It gleams where Yuletide trappings are;
It shines in eyes; in smiles it beams;
In carols, echoes near and far.
Of all that joy I am a part—
Tonight there's gladness in my heart.

For all mankind a Christmas gift—
Most meet, most lovely, all Divine,
A precious Babe, a Saviour, Friend.
Such Gift unmerited is mine.
A psalm of praise these dumb lips start—
There's gratitude within my heart.

There's love abroad this Christmastide—
In happy homes, in homes of dearth;
In friendship's realm; by altar fire.
It breaks from heaven and floods the earth!
Man's love is bought in God's own mart—
That love tonight makes rich my heart.

No room, one night, in crowded inn;
In life nowhere His head to lay;
Even in death, a borrowed tomb;
Scant place in crowded life today.
Lord of all heaven and earth Thou art—
Come, make Thy home within my heart!

THE HOPE OF THE WORLD

Paul Simpson McElroy

or generations upon generations, for centuries upon turies, whole masses of people lived in the hope, yes, he belief, that there would some day come into the ld one in whom and through whom their highest es would be fulfilled. Those ancient people envisioned who would so completely embody their highest ex- ations that they sang about him in exalted words of ise—words that we still use today. So confident were e peoples that their hope would some day be real- that they sang as though it were already a reality:

> Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. (Isaiah 9:6, 7a.)

n as the days drew near for the birth of this Saviour, n to the words that were indelibly implanted in Mary's t by the angel of the Lord:

> Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Luke 1:30-33.)

n is the hope that had burned deeply in the hearts of nberless people—and that hope was The Hope of the ient World, and we, nineteen centuries after the birth esus, still look to Him as The Hope of the World. he thing that is significant is that these people lived Hope. Without the hope of the coming of a Saviour, there could not have been such a Saviour. The glorious thing about that ancient promise is that the people themselves were largely responsible for bringing it to pass. The fulfilment of that hope, that belief, that promise came not as some surprise unexpectedly superimposed upon them; rather, the fulfilment of that promise came as the culmination of years, yea, of centuries of hope and belief. Out of that hope grew a reality!

The hope of thousands of confident hearts cannot be destroyed. Collectively, the hopeful spirits work together to bring to pass what otherwise might be lost.

When people hope hard enough, they prepare themselves and prepare the way for the fulfilment of that hope. Without that preparation, many helpful things escape our notice. So this Christmas season let us prepare the way of the Lord so that the Light of His Star, His Hope, may shine in our hearts.

> The Saviour came in answer to a Hope—
> A hope that had burned deeply in the hearts
> Of men—a proof that hope is not in vain!
>
> . . . . . .
>
> How many hopes are unfulfilled because
> We do not live expectantly! How oft
> In our own day, bright stars, unheeded, shine.
> We miss the very things we want and need
> And do not recognize them when they come
> To us because of unpreparedness.
> Much like the Star of East, they come and go,
> But have for us no meaning, if we do
> Not live expectantly.
> Without this Hope
> Through centuries our Saviour could not come!

Fellowship of Reconciliation—A Statement

The executive committee of the Fellowship of Reconciliation, religious pacifist organization founded in 1914, in a statement issued on Wednesday of last week declares that "the fact that our own beloved country has now again been drawn openly and fully into war does not alter our opposition to war or our refusal, in so far as we are free to determine our own course, to take any part in war measures." The statement, however, recognizes the "gravity and complexity of the problems confronting our country and the sincere depth of conviction of many who feel that war preparation and war under present circumstances are inevitable and necessary."

The statement goes on to dissociate the Fellowship "from the position of any who seek to sabotage or obstruct the war measures of our Government." The wish is expressed that "all men might come to a conscientious renunciation of war," but Fellowship members "disclaim every purpose to sabotage or obstruct officials, soldiers, or citizens in the performance of what they regard as their patriotic duty."

Attention is called in the statement to the declaration of the Oxford Ecumenical Conference of 1937—a great international gathering of Christian leaders—that war involves "compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth." The "'Better Way' of non-violence and reconciliation" is for the members of the Fellowship "a religion and a gospel," and they "cannot recognize the moral right of any man or human institution to silence the preaching of this our faith which is rooted in the great Jewish-Christian prophetic tradition." Members are urged to extend and intensify their work "for human betterment and reconciliation in the community. In war time, pacifists must more than ever be workers and practical friends, and not mere talkers, in every community and church." Reference is made to the "skilled voluntary rescue and relief services, such as absolutist conscientious objectors in England have done in bombed cities through their Pacifist Service Units."

Christmas Preaching in the Midst of War

What I Am Going to Say to My People This Year

RALPH W. SOCKMAN

Christ Church, Methodist, New York City

At Bethlehem the best in us is reborn. The brutalities of war may crucify but they cannot destroy the faith and hope begotten by the birth of the Christ-child. In the Nativity manger we see the most real elements of life—the love of a mother, the innocence of childhood, the sympathy of the simple-hearted, the mystery of godliness. From these it is a far cry to the deceits of modern diplomacy, the schemes of imperialistic governments, the bombing of brother men. But the contrast does not belittle Bethlehem. Love still remains God's last word. For the Christian the law of love can never be repealed, however we may differ in our methods of applying it. The Herods and Cæsars who rule by violence and fear have their day and cease to be. But the Son of Man who came not to be ministered unto but to minister outlives the overlords. The Babe born in Bethlehem is the Prince of Peace—and some day He will be crowned king.

HAROLD PAUL SLOAN

Wharton Memorial Methodist Church, Philadelphia, Pa.

At first blush there might seem to be something inappropriate in telling the story of Bethlehem's Babe in the midst of a tragic heightening of the world crisis. But a moment's reflection discloses that crises caused by human sins do not make irrelevant the message of God's grace any more than the explosion of our bombs alters the position of the sun. Doubtless the purpose of God in Christ would have prevented this war, if we had not both neglected and misinterpreted it; but the tragic consequences of our sins do not make it any less significant or sublime. The fact is there is a more fundamental war than that which is fought with guns; and it is because men generally had been losing that battle that we are fighting this one. The fundamental battle is the ceaseless conflict between self-sufficiency, rationalism, self-assertion on the one hand and humility, trust, obedience on the other. But the healing answer to both warfares is the Christmas message of a hovering grace which overarches us with a lovely tenderness like the blue of the sky.

SUMPTER M. RILEY, JR.

Fourth Methodist Church, Boston

In commemoration of the birth of Jesus Christ our Lord and Master, may we pledge ourselves anew to the task of bringing the kingdom of God on earth among men. In a world at war there is no time for defeat, sorrow, and remorse. It is a time of challenge, which offers Christianity its greatest opportunities since the birth of Jesus Christ. It is ours to make Christianity felt in the lives of men as never before, by preaching, teaching, living, and executing the principles and teachings of our Lord.

May we at this Christmastide rededicate, reconsecrate, and give our lives to the task of redeeming the world for Christ. We cannot retreat, but must go forward. This Christmas should be celebrated more gloriously than any in the past. It is time to show our colors as never before in a cause that means so much in the life of the world. Jesus is still the Light of the World, the Prince of Peace, the Bright and Morning Star. We must not let His light go out. So let us rejoice and sing "Joy to the world! The Lord is come," for there is yet a balm in Gilead to heal this sin-sick and war-torn world.

MARK DEPP

Christ Church, Methodist, Pittsburgh, Pa.

For the first time in nearly a quarter of a century, Christmas finds us at war. If we are not yet chastened and disciplined, we are, nevertheless, confused and shocked. Christmas is very likely to be, for many, more of a commemoration than a celebration. Our bewildered world is not so much a denial of Christmas as it is a demand for it. Men do not turn out the lights because the darkness deepens, and if lights are going out in the world, the more imperative it becomes that we exalt Him who was and is the Light of the world. In His will is our peace; in His Spirit is our salvation; in Him was life, and the life was the light of men.

EMORY STEVENS BUCKE

Oxford Methodist Church

Four little boys and I stood with our noses pressed close to the display window in front of a large department store. A mechanical Christmas th was working with Santa laughing p odically while working on hypoth cal toys—then a platform with f angels appeared from above all of t and the little wax angels, wired stiff, sang "Hark! the herald an sing." My little neighbor, who ha definite lisp, said to me, "Them's thame angelth they had thinging la year!"

The little friend of mine gave my Christmas sermon; for, in midst of a war, I must tell people t the same angels that sang last year, a the year before that, and the year fore that, are still singing! No bo or tyrant can stop those angels, for th sang and are still singing, "Glory the newborn King!"

H. HUGHES WAGNER

Trinity Methodist Church, Springfiel

"Shepherds . . . keeping watch o their flock by night . . . and the gl of the Lord shone round about then That is our commission and prom for the dark journey ahead—to ke watch lest there be a blackout of m precious things than city lights. Thou the appeal for an all-out war effort vital, we must ask for that in so other name than that of the Christ adore. But as Christians, and in holy name, I do appeal to you to ke vigilant guard through the night th there may be no blackout—

—of the cross;
—of faith in God, for the dang is materialism;
—of hope in man, for the peril cynicism;
—of love, for the temptation is yield to hate.

The "glory of the Lord" shines brig est by night.

GEORGE S. LACKLAND

First Methodist Church, New Haven, Co

In the midst of the most revoluti ary changes in the world's history, I lieve in a Christlike God, who is in t midst of change, struggling to cre order out of chaos. The Father of men is sharing their burdens and s ferings. The cross is no longer theo

Striving for a new life and wor the truth of Christ's gospel still hol There will be no security until in

iduals and nations face and repent of heir sins.

To overthrow dictators and tyranny not enough. We are here to share n making individuals and nations what hey might be—the family of God enoying abundant material, cultural, and piritual lives.

As members of a world church, nder God we must define His kingom in world terms and make it the upreme undertaking of our plans and ocations. We must out-think, out-live, ut-serve, and out-sacrifice the dictators.

Lemuel K. Lord

Wesley Methodist Church, Salem

On the birthday of Jesus we recall hat He came into a world where there vas no room for Him. The fact that n this birthday the nations of the vorld have no room for His Sermon n the Mount does not mark His deeat, but rather the defeat that lives in ate and selfishness. The angel song is s true this birthday as the first, and vise men still see His star in our sky. He who has won so many persons to he peace of good will can win the ations. Kings brought gifts then; one lay a sovereign people will bring them.

John W. Rustin

Mount Vernon Place Methodist Church, Washington, D. C.

That the Christian gospel is still a gospel of love. Even though we are at war, we do not have to preach hate and ntolerance.

That many choices in life are not etween good and evil, but many times he wise choice is only the lesser of wo evils.

That war is evil and the Christian hurch should not bless it, even though t may be the only wise choice to be nade.

That over and over again our people nust be reminded that, if our democacy stands, it will stand because it is ndergirded by moral and spiritual reources.

J. Lester Hankins

Glendale Methodist Church, Everett

When darkness overtakes the day, he night watchmen take their posts, eeping faithful and vigilant watch. The night of our time shrouds the chilren of God. They, too, must keep the vatch—

To see that faith, hope, and love shall not fall prey to the prowlers of the night;

To maintain tolerance, guarding against hate of those with whose opinions they disagree; fostering the spirit of Christian fellowship and brotherliness;

To cultivate the spirit of tranquillity, balance, and poise; that is, to keep their heads and hearts from the poison of malice;

To foster tenderness and sympathy, sharing in the sufferings of others, showing mercy and compassion; seeking to do good, care for the sorrowing, the bereaved, the hungering, and the needy.

Keep the watch! The Star of Hope will shine again and dawn will overtake the night.

Harold C. Metzner

Trinity Union Methodist Church, Providence, R. I.

My Christmas message to my people this year will resound with the idea that "Jesus Christ is the same yesterday, and today, yea, and forever." No mere man nor dictator can keep Jesus from being born. Man tried once—but failed. He changed the city (from Nazareth to Bethlehem), but he didn't change the birth. He changed the place (from the inn to the manger), but he didn't change the hour. The twentieth century cannot succeed where the first century failed!

Paul has the word for us. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; . . . cast down, but not destroyed." For God in the recurring birth of His Son is with us, and who can be dismayed!

John Hoon

Wesley Methodist Church, Springfield

Your pastor is deeply concerned about the serious emergency which has come upon our nation during these last few days. Our hearts are heavy and our thoughts are sobered. But in such an hour we feel the need for the help of a Power greater than ourselves. Let us seek God in this hour. Let us turn to the church. Let our national unity be impregnated with that spiritual unity which comes from God.

In this we are not blessing war or condoning it. We are not excusing the sins and wickedness of nations and of national leaders in these recent years. This is not setting up a false mysticism which does not face the grim realities of life. Rather, this is to seek truth and righteousness and justice in the midst of unrighteousness and injustice. It is to keep open the channels of love and cooperation in the face of hatred and selfish nationalism. It is to maintain the scaffolding of the Christian faith until a new reconstruction can reestablish the ways of enduring peace. It is to retain the calm and determined spirit of control in the midst of chaos and nervous collapse. May God enable us to keep the Star of Bethlehem in sight!

Amos Thornburg

Mathewson Street Methodist Church, Providence, R. I.

"Fear not. . . . " With these words the messengers of Divinity heralded the coming of Jesus. To the startled Virgin, who felt inadequate to face her responsibility; to the disturbed Joseph, who needed guidance and assurance; to the lowly shepherds, superstitious and confused by signs they could not interpret: "Fear not" were words of Good News to them all.

Today we need to discover words of assurance from God. In the Christmas story we find the character and purpose of God, who speaks to His people in their need, according to their need.

Our world needs to hear the proclamation of the Good News of the Christmas experience: God with us . . . of the light that ever shines through the darkness.

Ernest A. Miller

Central Methodist Church, Lawrence

The Wise-men opened their treasures. They presented gifts to the Saviour.

America is a Christian country. It is the Land of the Saviour, inconsistencies notwithstanding. Where else would you choose to live?

This year we must open our treasures to our country. We must give of our money, our persons, and our prayers. We must give in faith, believing that the future of God's kingdom is with us and our partners. Unless we do, Christmas will be overtaken by the Crucifixion. Treachery and Tyranny will kill Christmas. The Saviour seems to say, "Open your treasures. Inasmuch as you do it for America, you do it for me."

C. Lloyd Lee

Washington Square Methodist Church, New York City

The Christmas message is always one of peace. There is a peace born of faith and assurance that, even in a world made ugly by man, God will make every possible good come to pass. He will still guide all who commit their ways unto Him. There is a peace born

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Wesleyan Association in Annual Meeting

The annual meeting of the Boston Wesleyan Association was held at the Boston City Club on Wednesday evening of last week, the president, Vincent P. Clarke, in the chair. In addition to the members of the Association, five district superintendents, Rev. William Gunter, Rev. Laurence W. C. Emig, Rev. Charles W. Jeffras, Rev. P. M. Spurrier, and Rev. H. Daniel Hawver, were present. After brief devotional exercises in charge of Mr. Hawver, the secretary of the Wesleyan Association, Frank C. Dunn, read the minutes of a meeting of the Association one hundred years ago. Reports by the editor and treasurer were then presented and discussed.

On motion of Sam T. Emery, it was voted that the Wesleyan Association express its deep appreciation for the excellent cooperation of the resident bishop, the district superintendents, and the ministers and laymen of the Boston Area in the circulation campaign for ZIONS HERALD conducted during recent months in the Boston Area. It was also voted that the Association express its gratitude to the 259 friends of the paper who have made three-year pledges to the ZIONS HERALD Associates' Fund.

Resolutions of sympathy for two members of the Association, Stanley O. MacMullen and Alden M. Hammond, were adopted, and it was ordered that copies be sent to each of these men.

The Association then reaffirmed its action of a year ago, by which each of the Conferences in the Boston Area was asked to elect as soon as possible one minister and one layman to represent it at the meetings of the Association, these representatives to have the full privileges of the floor at the various meetings, but no vote. It was also suggested that one of these representatives be selected by the Conference or its representatives to attend the meeting of the directors of the Association under the same conditions. Upon motion of Howard W. Selby, it was voted that, at subsequent elections for new members of the Association, the body give serious consideration to the advisability of electing some members from the territory of the Maine, New Hampshire, New England Southern, and Vermont Conferences. Mr. Dunn, for the committee commissioned to seek pledges to aid in subsidizing ZIONS HERALD from members of the Association, reported that he had been able to raise the sum of $4000 from this source.

The report of the nominating committee was given, and the following officers were elected for the ensuing year: Vincent P. Clarke, president; Howard W. Selby, vice-president; Frank C. Dunn, secretary; Sam T. Emery, treasurer; Lewis M. Hollingsworth, auditor; Stanley O. MacMullen, William C. Rice, George C. Roberts, Edward H. Redstone, and the officers of the Association, directors.

The Editor's Report

My report for the year will be divided into two parts. The first will have to do with the editorial side of the paper, and the second with the business side.

The editing of newspapers, particularly of a religious weekly, in war time is an exceedingly difficult task. Not only does the editor of a Christian paper have to face the confusion of unusual happenings and the flood of propaganda that reaches his desk, but also he is called upon to give to the events that crowd the days a religious interpretation at a time when emotions are running high and there is a wide difference of opinion among churchmen concerning what is "right" and what is "wrong" in a situation of international conflict.

The major issue during the last twelve months has been that of absolute pacifism. The subject cannot be dismissed with a wave of the hand, for religious conscientious objectors to war base their convictions upon the teachings of Christ as they understand them. For many years, particularly since the close of World War I, the younger generation in our churches have come to see the evils of war and to sense its general futility as their fathers before them never did. And yet we have been compelled during the last few years to reckon with a ruthless paganism bent upon world domination, having back of it staggering resources in practical shrewdness, man power, military supplies, and a powerful civilian morale thoroughly regimented by totalitarian methods. All the moral imperatives of the Christian tradition are clearly at stake in this conflict, and all the fruits of centuries of civilization are critically endangered. Confronting us as an actuality is the threat that freedom may really perish from the earth. Such is the dilemma of the Christian church in this hour. Every Christian must choose; for each of us faces his dilemma, a set of contradictions. Avoiding the dilemma or stoutly declaring that it does not exist will avail nothing.

For the editor of the HERALD, there seemed to be only one way to deal with the problem created by this terrible struggle—that of realistic idealism. We cannot in good conscience relax in the presence of this pagan assault and cry, "Let God take care of it"; nor can we in good conscience overlook the evils of war. We must do the best we can under all the circumstances, endeavoring with all our souls to keep down hatred and bitterness, to bear in mind that the masses in all countries prefer the way of love to the way of war, while we defend our liberties against those who would destroy them. This nation has now arrived at the place where well-meaning citizens can no longer live in the abstract world of ideals. We are face to face with realities. And every man must take his stand.

On the pacifist issue, we have received no end of manuscripts and letters during the twelve months, a few of them bordering upon the abusive. Some correspondents, it should be said, have succeeded admirably in maintaining the spirit of tolerance and in expressing the love of Christ in the field of argument.

For the future, a season of high emotional tension and heated impatience against conscientious objectors may be expected. In the HERALD, however, we intend to defend, in season and out, the position of our General Conference with reference to the objector to war, and to endeavor in every possible way to help in the protection of freedom of conscience under the difficulties and limitations imposed upon citizens at the time when their country is at war.

The first full calendar year of unification following the first General Conference of the new Methodist Church has presented numerous perplexing problems to bishops and other leaders as well as to the general boards and local churches. Methodist papers likewise have had their troubles. The denomination is now so great in numbers and so wide-spread in the distribution of its membership and activities that methods of news-gathering and editorial policies have had to be modified and adapted to the new situation. Under the jurisdictional system, larger autonomy has been granted to the various sections of the church and a new emphasis on the independence and importance of these units has been developed. There is a growing tendency to resist regimentation, and a call from each Jurisdiction for closer attention in the press to its activities and a more detailed reporting of its news. We notice also in our correspondence an increasing appreciation of independence in Methodist journalism.

The Associated Church Press, an international organization of the editors, managers, and publishers of some two hundred Protestant publications in the United States and Canada, held its annual meeting in Boston last spring in connection with Boston University's Founders' Day celebration, which had for its general theme the freedom of the press. The meeting was well attended, and the representatives of the church papers enjoyed and deeply appreciated the many courtesies extended to them by President Daniel L. Marsh and the university authorities.

On May 28 we published our special 36-page Education in War Time number. The issue was well received and elicited many favorable comments from all parts of the country.

The year 1941 marked a grave crisis in the life of the HERALD; for a real-estate mortgage situation, aggravated by a serious reduction in rentals last spring, precipitated a set of conditions discouraging in the extreme. The entire subsidy of the HERALD, which amounted last year to between eight and nine thousand dollars, was wiped out. An emergency meeting of the Boston Wesleyan Association was held on June 12 to consider the future of the paper in the face of this staggering loss. At that meeting it was voted that an attempt should be made to replace the lost subsidy by seeking to build up a wall of friends around the HERALD, each of whom would make a pledge on a three-year basis—a period during which the Wesleyan Association would endeavor to readjust its real-estate situation so as to resume payment of the regular subsidy that had been available to the HERALD practically every year since the turn of the century. It was also decided that there should be a determined effort to enlarge the circulation of the paper and thus increase the income from subscriptions and consequently from advertising.

Following the June meeting of the Association, the organization of "ZIONS HERALD Associates" was effected and an appeal made to the friends of the paper. The response in

(Continued on next page)

Bishops in Council

EPISCOPOS

Each bishop attending the annual meeting of the Council of Bishops at St. Simons Island, Georgia, was forced by his very environment to review his literature, and church and political history.

The beautiful hotel, The Cloister, on Sea Island, just a few minutes' ride from St. Simons Island, is reached from Brunswick, Georgia, by driving through many miles of the Marshes of Glynn made famous by that exquisitely lovely poem by Sidney Lanier.

On St. Simons Island is old Fort Frederica, which was the military post in the struggle of England and Spain for colonial possessions thereabouts. The name of Governor Oglethorpe is found everywhere to remind one of colonial days. Then close by the fort is the location of the building in which John Wesley preached before he stood under the mighty oak in the out-of-doors to proclaim his truth. Under one of the oaks the bishops sang and prayed, and here their pictures were taken. Only a few rods away is Christ Church, where the Anglican services were conducted. What history it all has, and what stirring of souls the bishops had as they tramped these sacred spots!

Of course, the meeting convened so soon after the tragedy of the assault by Japan and the declaration of war that all felt the awe of these times in which we live. The bishops sent a telegram to President Roosevelt which read as follows: "The Council of Bishops of The Methodist Church, in session at Sea Island, Georgia, desires to assure you, in this hour of peril, of our profound sympathy and loyalty, and above all of our earnest prayers that in this hour of national crisis you may have divine guidance and support."

The important challenge of Overseas Relief was presented by Bishop Herbert Welch, who so worthily leads the church in these important matters. It was voted that all pastors be requested to take an offering at each communion service and that these moneys be divided three ways, one third to be retained for relief work in the local parish, one third to be sent to Overseas Relief, and one third to be given to the Methodist work among selectees in our military camps. It is hoped that, where the third for relief in the local parish is not required, the local church will vote either to divide it between the two other causes or to send it to one or the other of them.

The bishops commended Bishop Adna W. Leonard as chairman and the other members of the Methodist Commission on Camp Activities, and assured them of the backing of the council. Inasmuch as the Methodist allotment for chaplaincies is very far short of being filled, the bishops urge all qualified men to present themselves for such service.

There is still another war feature commanding attention. The great defense construction work and munitions enterprises have put our people on wheels. We must follow them. The bishops ask each pastor to send to the office of his resident bishop the names and addresses of persons known to have gone for such work. The names will be sent to pastors in the defense communities so that they may follow up these people.

The Attorney General of the United States, Francis J. Biddle, has ordered a review of the case of H. Welty Kuhns, a Methodist conscientious objector in California. The council sent its appreciation to Mr. Biddle for this action.

Some time before, at a session of the bishops, action had been taken relative to government care of conscientious objectors in civilian camps as the Government cares for others who are serving in other capacities. Bishops G. Bromley Oxnam, Adna W. Leonard, and Paul B. Kern were chosen to convey the council's appeal to the Government for such care.

The foregoing constitute the actions of the bishops relative to war conditions. Now we turn to actions having to do with interdenominational and other meetings.

There were twenty delegates elected to represent The Methodist Church in the National Study Conference on the Churches and the New World Order. This meeting is to be held March 3-5, 1942, at Delaware, Ohio. The delegates are to make a study of procedures necessary for an enduring world peace after this conflict is over.

In 1944, it is anticipated, there will be a convocation of American Christianity. It was the judgment of the bishops that The Methodist Church should participate, and provision was made for a commission to represent the denomination.

On Wednesday the council received a committee of distinguished men of Sea Island and Brunswick, headed by Judge Price Gilbert, a retired member of the Georgia Supreme Court. The visitors told of the hope that the Government would accept Fort Frederica and a near-by cemetery as a national monument. The citizens, it was stated, are ready to deed thirty-eight acres of land adjoining, where the two Wesleys, John and Charles, worked. This is to be deeded to The Methodist Church, provided the Methodists will proceed to build a suitable memorial to the Wesleys. The territory is so Methodistically historical that it seemed advisable to appoint a committee to study into all that is involved in this proposal. The committee named consists of Bishops James H. Straughn, Charles C. Selecman, Clare Purcell, Lorenzo H. King, J. Ralph Magee, Wilbur E. Hammaker, and Adna W. Leonard.

Something new under the sun was started when the Publishing House was requested to prepare credentials to be presented to a minister at the time of his retirement.

The Annual Conference is now legally recognized as "the basic body in the church" (Discipline, ¶444), and the sesquicentennial of the organization of the first Annual Conference comes in 1942. The bishops recommend that all the Annual Conferences of 1942 plan a suitable recognition of this event.

The council ordered a contribution among the bishops for the purchase of a cross to be mounted upon the Methodist Church of St. Simons Island.

Another evidence that we are one church was indicated when the College of Bishops of the North Central Jurisdiction requested that Bishop William C. Martin be assigned to preside over the Minnesota Conference and Bishop John C. Broomfield be assigned to preside at the North Dakota Conference. Both of these Conferences meet simultaneously with the Northern Minnesota Conference next June. The council consented to this inter-Jurisdictional Conference exchange.

The session of the Council of Bishops in 1943 is to be held on the campus of the American University, Washington, D. C.

The bishops prepared an appeal to the church touching world conditions. This is a most important document treating numerous situations and should be read to completion as it appears in the church papers.

On Wednesday a caravan was formed by the local committee and the bishops were taken to Fort Frederica, Christ Church, the Wesley Oak, and the burying ground where Wesley probably held his first burial service. At noon they were given a shore dinner at the Club House.

Some twenty of the bishops' wives were present at the meeting, and abundant provision was made for happy social events for them.

Wesleyan Association in Annual Meeting

(Continued from preceding page)

pledges on the three-year basis, and the encouraging comments of the accompanying letters constituted, even to those closely associated with the management of the paper, an amazing revelation of the high standing that Methodism's great independent weekly enjoys in every section of the nation from Maine to California. I am happy to report that we now have a total of 259 Associates, 30 of whom are bishops of the church. The total amount pledged is now $2,749.67, 95 per cent of which is on a three-year basis. Of the 259 Associates, 123 reside outside New England, while 136 live in this section. Additional names of persons who desire to help the HERALD by becoming Associates are reaching us by every mail.

The circulation campaign carried on under the efficient leadership of the resident bishop and the district superintendents of the Boston Area has likewise been exceedingly gratifying and helpful. To date, 396 quarterly conferences of the Area, in magnificent loyalty to their paper,—the oldest weekly in American Methodism,—have guaranteed 1662 subscriptions on a three-year basis. Other quarterly conferences are reporting subscriptions every day. We are hoping that before the end of the calendar year every church in the Boston Area will be represented in the list as a backer of ZIONS HERALD in its hour of crisis.

A few days ago we received an order from the Methodist Commission on Camp Activities for 1500 new subscriptions to ZIONS HERALD, to be sent through chaplains to army posts and camps and to CCC camps for a period of six months. These additions help to swell our circulation list, and we trust that the HERALD will make a large contribution to the Christian morale of the men in these camps.

Owing to the death of Robert M. Harvey, the HERALD was left without an advertising representative in New York; but a few months ago we entered into an arrangement for advertising solicitation with James A. Brewer, who is heading up a new syndicate of church papers. He is now our New York representative, and has already begun to secure new advertising for the paper. During the last year our advertising income has

dropped somewhat under the figure of the previous year, but with our new representative at work in New York and our large increase in circulation, we look for a substantial gain in advertising income during next year.

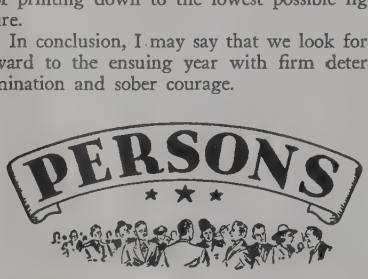
The outlook in religious journalism for 1942 is by no means clear. Indeed, the future is far from clear for any of us, whatever our business or profession. Just now the problem of paper stock is baffling. Government priorities, not only for our own Government but also for Great Britain and South America, make for uncertainty, and the unforeseen rise in costs, together with the possibility of still further advances, promises complications during coming months.

We may also have to face some restrictions in the field of editorial policy as the war progresses. And yet it is certain that the church press will be needed almost as never before in the ordeal for America that lies just ahead of us. We are hoping that every friend of the HERALD will rally to our help. We must have our full subsidy in 1942, and we must have the loyalty and hearty support of everyone who believes in this 119-year-old New England paper.

We are deeply grateful to the members of the Boston Wesleyan Association for their cooperation and for their help through personal contributions to guarantee the subsidy of the HERALD on the three-year basis. The members of the staff likewise have done their utmost in beautiful loyalty to assist in maintaining the high standard of the paper under adverse conditions, willingly taking a reduction in salary at a time when, because of rising costs of living, a ten-per-cent cut meant a 25-per-cent reduction in income from the angle of buying power.

The Banker & Tradesman Press, which does our printing, has maintained throughout the year its high standard of good work. In view of the financial situation of the HERALD, the manager, Gorham L. Cross, has helped us in various ways to keep the cost of printing down to the lowest possible figure.

In conclusion, I may say that we look forward to the ensuing year with firm determination and sober courage.



Edgar Blake, Jr., son of Bishop Edgar Blake, has entered upon his new duties as associate superintendent of Wesley Memorial Hospital, Chicago, Ill. He previously gave ten years of successful service in the superintendency of the Methodist Hospital at Gary, Ind. His successor at Gary is Rev. James Lawson, who has been pastor of First Methodist Church, Hammond, Ind.

The many friends of Rev. Robert L. Taylor, pastor of the Church of the Redeemer (Methodist) in Swampscott, were shocked last week to learn of his death Tuesday night at his home, 46 Rock Avenue. He had suffered a heart attack the previous Friday. Mr. Taylor was fifty years old and had been pastor in Swampscott only since last spring. He is survived by his widow, the former Ruth Harvie, and three half-brothers. Funeral services were held at the Church of the Redeemer on Friday afternoon, with the following ministers participating: the district superintendent, Rev. Laurence W. C. Emig; Rev. Elmore Brown of East Saugus, and Rev. Charles T. Allen of Newton. Burial took place Saturday in Jay, N. Y. A more extended notice will appear in a later issue of the HERALD.

Dr. A. Maude Royden of London, England, is scheduled to spend Sunday and Monday, December 28 and 29, in Boston. On Sunday, she is to speak in the morning at the Community Church service in Symphony Hall, and in the afternoon at St. Paul's Cathedral. Her Monday engagements, which are under the auspices of the Department of International Justice and Goodwill of the Massachusetts Council of Churches, include an address in Tremont Temple at eleven o'clock in the morning on the subject "What Kind of Post-War World Do Christians Want?" and another address at an evening mass meeting, at eight o'clock, in the Old South Church, Copley Square, when her subject is to be "Fundamental Causes of the Present Chaos." On the following day, Tuesday, she is to speak in Holyoke under the auspices of the Holyoke Ministers' Association.

The Danielson (Conn.) Methodist Church mingled joy and sorrow the first week of this month. Following closely upon the new parsonage dedication, which opened the centennial celebration of the church, Miss Emma F. Pilling slipped away to her heavenly home early Sunday morning, December 7. As the result of a fall, Miss Pilling had been confined to her home for a year and a half. Until that time she was one of the most active women in Connecticut. But, in spite of women's clubs, hospitals, community organizations of all kinds, she gave her church first place in her time, her interest, her giving, and her affection. A brilliant and energetic person she was always, and her passing in her eightieth year will leave a large gap in the life of her church and community. She is survived by her brother, Luther Pilling, who has always matched her in generosity and loyalty to the Methodist Church. Miss Pilling attended Wellesley College and then entered the teaching profession, in which she spent forty-three years, endearing herself to hundreds of boys and girls who came under her influence.

The home of Dr. Daniel L. Marsh, president of Boston University, and Mrs. Marsh on Bay State Road, Boston, was the scene of a Christmas-season wedding on Friday evening of last week, December 12, when Dr. Marsh's youngest daughter, Harriet, was married to Robert H. Murray, son of Mr. and Mrs. Thomas F. Murray of Newton. Dr. Marsh gave the bride in marriage and also, with the assistance of Rev. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, performed the wedding ceremony. The bride was attended by her sister, Miss Mary L. Marsh, as maid of honor and Miss Eleanore Jones of Watertown and Miss Cynthia Stanley of Melrose as bridesmaids. David M. Murray of Quincy, brother of the groom, was best man. The ushers were Dr. L. Harold DeWolf of Waban and Rev. Paul N. Otto of Saxonville, brothers-in-law of the bride, Donald Harrington of Newton, and William W. Perkins of West Newton. A reception followed the ceremony. The bride was graduated last June from Boston University College of Liberal Arts. Mr. Murray is in this year's graduating class at Northeastern University School of Mechanical Engineering. After their wedding trip, they will be at home at 1125 Commonwealth Avenue, Allston.

Rev. William Albert McCurdy, pastor of the twice-bombed Methodist Institutional Church in Chungking, West China, and for twenty-five years a Methodist missionary in Chungking and vicinity, died on December 7 at the Nassau County Hospital, Mineola, Long Island, N. Y., where he had been a pneumonia patient. He was on furlough from missionary service, having been forced to leave China last summer for an emergency operation in the United States. Mr. McCurdy was the builder as well as the pastor of the Methodist Institutional Church, which was a memorial to the late Bishop Wilson S. Lewis. It served the social and recreational as well as the religious needs of thousands of Chinese each year. In 1939 and again in 1940 it was badly damaged during raids on Chungking by Japanese planes. Many of the services of the church, however, had been continued in other parts of the city and in near-by communities by Mr. McCurdy and the Chinese associated with him on the church's staff. Mr. McCurdy was born in Dickens, Iowa, September 12, 1887, and was educated at Morningside College, Garrett Biblical Institute, and Northwestern University. He is survived by his widow, the former Eleanor Winkelman, and by a son and a daughter. They had returned to the United States a few weeks ago from China because of Mr. McCurdy's illness.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, took the Atlantic Clipper for Europe last week Wednesday "on a mission of help to the hard-pressed churches of that continent." He expects to spend Christmas somewhere on the other side of the Atlantic.

Sadie S. Calder, whose death occurred in Newtonville on December 5, will be remembered by many readers of the HERALD as the author of the "Aunt Ann" stories that appeared in these columns some years ago. Mrs. Calder was the widow of Hamlin Wesley Calder. She had been a member of the Newtonville Methodist Church for nearly fifty years. A son, Howard Calder of Dayton, Ohio, and a daughter, Ruth Sargent Calder of Newtonville, survive her. Funeral services were held from the church in Newtonville on Sunday afternoon, December 7, the pastor, Rev. J. Franklin Knotts, officiating. Interment was in St. Johnsbury, Vt.

Dr. Fred P. Corson, president of Dickinson College, Carlisle, Pa., was the chapel speaker at Lafayette College, Easton, Pa., on Sunday, December 7.

Rev. Edwin E. Voigt, pastor of First Methodist Church, Iowa City, Iowa, since 1936, has been unanimously selected by the board of trustees of Simpson College, Indianola, Iowa, to be the president of that institution. His predecessor in that office was Dr John Owen Gross, who resigned several months ago to take an executive position in the Board of Education of The Methodist Church. Dr. Voigt was born in Illinois forty-nine years ago, is a graduate of North-

ern University and Garrett Biblical tute, and obtained his doctor's degree ale in Semitic languages. It is not ex- d that he will take office at Simpson March.

shop Edwin H. Hughes was called from meeting of the Council of Bishops at Island, Ga., by word from Indianapolis an infant grandchild, Stephen Beach hes, son of Mr. and Mrs. Francis M. hes, had been found dead in his crib. baby was born September 25, the third of the parents. Francis is the youngest of Bishop Hughes.

scount Halifax, Britain's ambassador to United States, will deliver the Commence- t address to Ohio Wesleyan's centennial uating class on Monday, June 15, it is ounced by Dr. Herbert J. Burgstahler, ident of the university. The subject of address will be determined largely by international situation at the time. Only unforeseen crisis in world affairs will ent Lord Halifax from appearing on the pus in Delaware, he said in accepting Dr. gstahler's invitation. The baccalaureate non for Ohio Wesleyan's centennial class be given on Sunday, June 14, by Rev. h W. Sockman, pastor of Christ Church, hodist, New York City. Dr. Sockman, tive of Mount Vernon, Ohio, graduated n Ohio Wesleyan with the class of 1911.

ll Methodist missionaries in the Malay insula and on Luzon Island in the Philip- s were reported safe by Bishop Edwin ee of Singapore and Rev. Ernest E. Tuck Manila, respectively, in cablegrams sent to Board of Missions and Church Extension the Japanese bombings last week. Bishop s message was received on Monday and Tuck's on Friday. The denomination fifty active missionaries in service on the ay Peninsula, and twenty-three on Luzon.

he assignments made by the Council of ops for the sessions of the four Annual ferences of the Boston Area next spring as follows: New Hampshire, April 15, op Charles Wesley Flint; Maine, April Bishop G. Bromley Oxnam; New Eng- , May 13, Bishop Francis J. McConnell; England Southern, June 3, Bishop est G. Richardson.

man ever needed the assurance that lives, he needs it today when spiritual gs are being challenged the world over. hour has come for the mobilization of ur spiritual forces. To this end the com- observance of the Universal Week of er, January 4-11, will, it is hoped, be cted. The series of topics and medita- s for the week, prepared by Dr. Richard idson, principal of Emmanuel College of onto, at the request of the Department Evangelism of the Federal Council of rches, is written about the general e "The Living God." The booklet con- ing these topics and meditations may be ordered from the Department of Evangelism, 297 Fourth Avenue, New York City, at the rate of five cents a single copy or two dollars for 100 copies, postpaid.

A candle-light Scripture and carol service will be held in Crawford Memorial Methodist Church, Winchester, on Christmas eve beginning at eleven o'clock and continuing for one hour. This annual service, formerly Methodist, is this year being participated in by the other evangelical churches of the community as well, with the idea that it may perhaps hereafter be made permanently interdenominational.

The Center Methodist Bell Ringers of Center Methodist Church, East Hartford, Conn., are scheduled to appear on the "Hobby Lobby" program over the CBS network from New York on Saturday evening, December 20, at 8.30 P.M., Eastern Standard Time. The group is composed of five ringers who play on English hand bells. They have been trained by the minister, Rev. J. L. Butler, who also plays with them.

Eight of the largest Protestant interdenominational agencies in the United States and Canada will be merged if a recommendation adopted at Atlantic City, N. J., on Thursday of last week by the Conference on the Cooperation of Interdenominational Agencies is acted upon favorably by the individual agencies. The eight organizations involved are the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the National Council of Church Women, the Council of Church Boards of Education, the Missionary Education Movement, and the Association of Council Secretaries. The name suggested for the new body that would result from the merger is the "Council of Churches of Christ in North America."

The Watch-Night Service of Commitment prepared for the Methodist Youth Fellowship has been printed in a four-page folder, copies of which are available from The Methodist Publishing House at twenty-five cents a dozen or one dollar a hundred.

Christmas Preaching in the Midst of War

(Continued from page 1155)

of love for humanity. As the church of Christ, we may enter every phase of civilian defense which protects some part of the family of God without destroying another. And there is a peace tomorrow whose just and durable foundations must be laid today.

HAROLD C. CASE

Elm Park Methodist Church, Scranton, Pa.

Isn't the world scene too grim for Christmas stars or angels' songs? On the contrary, the crisis calls for the elevation of Christmas from tinsel to a sacrament. Each symbol has added significance: the tree, a cross; the wreath, a crown of thorns; the candle, a light for needy ones; the gift, a reminder of God's great gift.

Consider three reasons for lofty Christmas celebrations.

First, God's resources are adequate. Evil cannot gain the final victory. Herod's sword is not able to slaughter all the Innocents; The Great One escapes. The stable cradles mankind's hopes; the cross is transformed from an instrument of cruel death, to continual redemption. God has not given up, therefore celebrate Christmas.

Second, God is not parochial. Above the parish, the nation, or the continent is humanity. Above humanity is God. His concern is inclusive. That confidence enlarges our prayers and enlivens our purposes. God, the Father of All, requires that we see life with His perspective.

Third, small, personal relationships are immensely important. A single baby is the turning point of history. Every baby is worthful. Each home circle is a Holy Family. The least person has the greatest possibility. Celebrate Christmas by amplifying the tender, personal fellowships, for through them we prove God's way for Life.

J. FRANKLIN KNOTTS

Newtonville Methodist Church

The Babe became a Man. He outgrew the manger. Nazareth could not hold Him. He used Palestine as a theater of action. Across it He went defending children, calling young, rugged men to crusade with Him in a divine cause against every inhumanity, and died a martyr rather than deny that cause to be the will of God. In vain we look for Him in the manger. He became a Man, strong, rugged, towering in moral grandeur—The Man—The Son of Man—and today we shall find Him among men, appealing to men to cease their wickedness and align themselves at any cost with Him for a just world and a permanent peace.

With Our Writers

JOHN OWEN GROSS, Nashville, Tenn.; secretary of the Department of Institutions, General, of the Board of Education of The Methodist Church.

HOBART F. GOEWEY, Newton Upper Falls; pastor of the First Methodist Church of Newton, Newton Upper Falls.

BASIL MATHEWS, Boston; professor of Christian world relations, Boston University School of Theology.

FRANK P. FLETCHER, Laconia, N. H.; Methodist pastor.

PAUL SIMPSON MCELROY, Manchester-by-the-Sea; minister of the Orthodox Congregational Church.

SANCTUARY OF FIRST METHODIST CHURCH
WEST SPRINGFIELD

Sixty-Fifth Anniversary

First Methodist Church, West Springfield, celebrated the sixty-fifth anniversary of its founding with a program beginning on November 9, "Anniversary Sunday," and concluding November 23, "Victory Sunday."

The district superintendent, Rev. Charles W. Jeffras, preached the opening sermon of the celebration the morning of November 9, on the appropriate theme "Looking Ahead." In the evening there was a concert by the choir of Wesley Methodist Church, Worcester, directed by Donald C. Gilley. A former pastor, Rev. E. Hartwell Daley of Northampton, participated with the present pastor, Rev. William Lorimer Sargeant, in the conduct of the evening worship service. On the night of Thursday, November 13, came the anniversary banquet, which was followed by a program consisting of musical numbers, vocal and instrumental, and a motion-picture, "Trees and Homes." The pastor preached a Thanksgiving sermon on the 16th, and another former pastor, Rev. Chester Cooper of Mittineague, brought the celebration to a close on the 23d with a message on "Static."

First Methodist Church, West Springfield, had its beginning when certain members of Trinity and Grace Methodist churches of Springfield who lived in West Springfield decided with others to hold prayer-meetings. Interest and attendance increased rapidly, and eventually the group became known as the Trinity Mission. In 1876, some three years after the prayer-meetings were first started, the church was organized with Rev. Watson E. Knox as the first pastor. On April 30, 1878, a building site was purchased and on March 23, 1879, the present edifice was dedicated free from debt. In 1894 a parsonage was built.

Through the years there have been alterations and improvements in the church property, notably after the flood of 1936, which considerably damaged both church and parsonage. During the present pastorate, which began in 1940, a new roof has been put on

WILLIAM LORIMER SARGEANT
PASTOR

the church, an oak floor laid in the parish hall, new plumbing installed, and a new center of worship with altar and cross effected in the sanctuary. New memorial hymnals, memorial candlesticks, new drapes, and new flags also were placed in the sanctuary.

The anniversary committee was constituted as follows: Moses Taggart, chairman; Adam Henry, vice-chairman; Miss Anna McKee, historian; Russell Cutler, finance chairman; Miss Minerva Wright and Ralph Kitchen, reception; Mrs. Ralph Kitchen, ban chairman; Miss Lillian Lefeave, colla chairman for choir reception; Mrs. Irwin Daniels, music and decoration chairr Mrs. Russell Cutler, anniversary boo chairman; Rev. William Lorimer Sarge adviser.

Mortgage-Burning

More than 140 people assembled at North Methodist Church in Manche Conn., on Thursday evening, Decembe to enjoy a parish supper and to witness cancelation of an $11,000 indebtedness. Marvin S. Stocking of Portland, Conn., mer pastor at North Manchester, gave main address of the evening, stressing importance of church loyalty in these ti

It was during the pastorate of Mr. St ing (1927-33) that extensive improveme to the church building were made. A ste heating system was installed, a social ro added, the kitchen and lighting improv A large part of the total cost was raised pledged at the time, but the depression lowed and swiftly wiped out any chance paying either the remainder or the amo pledged. In 1933, Mrs. LaVerne Holmes able to persuade the members of the Lad Aid Society to risk the venture of open a tea room on the Boston-Hartford ro and with much misgiving the society vanced $25. A country schoolhouse, clo the year before, was leased, renovated, a remodeled. This was the beginning of Simple Simon Sandwich Shop, a history which was read by Mrs. Holmes. She scribed how the business had steadily gro through eight years until last year Sim Simon contributed the last payment on church mortgage amounting to $1200.

After the reading of this history, the pr ent pastor, Rev. Earl H. Furgeson, express the gratitude of the officials and memb of the church for the vision and the lab of the women of Simple Simon. A corsa of roses was presented to Mrs. C. G. Ty manager, in appreciation.

After Mr. Stocking's address came ceremony of burning the mortgage. The p tor, Dr. Furgeson, pointed out that natural successor to the fulfilment of past is the challenge of the future. T theme directed attention to the further i provements to the church building wh are now in progress, the repair of the stee and painting the church. The audie stood and sang the Doxology as the mo gage burned.

The program preceding the main addr consisted of vocal and instrumental mu and readings. Miss Mae Sloan read a hist of the church, which is now in its ninet year.

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hiladelphia Letter—

ONTINUING THE CONWELL TRADITION

ROWDED CHURCH HEARS STANLEY JONES—ANNIVERSARY AT OLD ST. GEORGE'S—HOSPITAL'S GOLDEN JUBILEE

PHILADELPHIA, PA., DECEMBER 5.—A young nter by the name of Charles M. Davies ck in 1884 asked Rev. Russell H. Conwell the Grace Baptist Temple here to teach n Latin and Greek, so that he might enter ministry. Six other young men came th him when the first class met. From ch a humble beginning sprang Temple iversity, with an enrolment now in all its its of more than 12,000. Born in Massausetts and educated at Wilbraham Acadny, Yale University, and Albany Law hool, Dr. Conwell was one of the outnding ministers of his generation. Receipts m his famous lecture, "Acres of Diamds," first delivered in 1861 and repeated er 6000 times until his death in 1925, taled more than seven million dollars and led multitudes of ambitious young men d young women to secure an education. is tradition of "Education for All" conued as a potent force through the adminration of his successor, Dr. Charles E. ury, a Philadelphia lawyer. It was felt d pledged again yesterday in the inauguran of Temple's third president, Robert vingston Johnson, the New York magane publisher. In his inaugural address esident Johnson deplored the post-war ckwash of moral agnosticism that later ade possible the totalitarian assaults. He lled for a "spiritual mobilization," with emple as "one of the centers for such an vakening," and pledged on its widely read urban campus the stimulation of regious influences. President Dixon Ryan Fox Union College spoke on "A University residency in the Nineteen Forties." The criptures were read by Rev. J. S. Ladd homas of First Church, Germantown. Dr. homas is an active Temple trustee and rved on the committee that chose President hnson. The Temple University School of heology today is host to the annual interminary conference for students, ministers, nd religious workers on "The Minister at York." Among the speakers are Dean Lynn Harold Hough of Drew, Professor Andrew V. Blackwood of Princeton, Professor R. W. lbright of Temple, Secretary John C. Milan of the Baltimore Conference Board of ducation, and Rev. Rollo May of Verona, J. J.

* *

"Nine months ago, when I felt the urge give my peace message to America, I exected my head to be bloody. I bowed my ead for the storm. To my surprise, the reonse has been the opposite. I could count n my one hand the number of nasty letters have had in return. There has been a eep upsurge from the people, welcoming ny real alternative to war. As far as I can e, the American church, while confused, efinitely responds to a Christian alternave."

Such is the testimony of E. Stanley Jones oncerning the effect of his tarrying in America and speaking across the country on behalf of peace. At the recent meeting here, held under an interdenominational no-war ministers' committee, the First Baptist Church was crowded. Rev. Roger C. Stimson of Ardmore, Pa., presided.

* *

Rev. Francis H. Tees, pastor of St. George's Church, in his latest, 158-page book, "The Story of Old St. George's," has again made Methodism his debtor in this illuminating source account of American Methodism's oldest and most historic church. The society was founded in 1767, and the edifice erected in 1769—the oldest Methodist church in the world still used for worship. St. George's has been holding its annual series of unique anniversaries. Among them has been the 150th anniversary of its part in the organization of the first interdenominational Sunday school association in America. Out of it came St. George's Sunday school, the first denominational and first Methodist Sunday school in Philadelphia. Attention is called to the rule that "the scholars come clean and attend the place of worship to which they respectively belong. By this benevolent institution the children of the poorer part of the community who would otherwise have been running through the streets, habituating themselves to mischief, are rescued from vice and inured to habits of virtue and religion."

* *

From the Marseille office of the American Friends Service Committee in Unoccupied France came this story, told by a physician in St. Remy de Provence: "The father of a certain family, a non-commissioned officer of the army, is a prisoner. The mother with three children was expelled from an eastern department on two hours' notice. One child had contracted scarlet fever on the way down to Unoccupied France, and the two others caught it from her. Here again it was the precious milk from the Quaker relief which helped these young lives through convalescence to health." Quaker distributions continue to be extra rations. Rice, cocoa, chocolate, and vegetables in a daily midday meal supplement an otherwise inadequate ration. The Service Committee hopes to have $300,000 available, so that 80,000 children over there may be fed during the winter months, and 10,000 babies receive enough milk so that they may survive.

* *

A committee has been appointed, with Rev. George W. Henson, the corresponding secretary, as chairman, for the fiftieth anniversary of the Philadelphia Methodist Hospital. This approaching golden jubilee is a reminder that it was dedicated by Bishop Cyrus D. Foss on April 21, 1892, and formally opened for patients. Located close to the Navy Yard in South Philadelphia, it is rendering exceptional service in its much-needed ministry of healing. During the year ending September 30, it cared for 4491 patients. The Mary T. Hunter Home has been refitted to house the 51 pupil nurses, 28 probationers, and 46 graduate nurses.

* *

Rev. James H. Brasher, "The Singing Parson," is pastor of Lindley Church, North Philadelphia. Instead of over WIP on Sunday mornings at nine, his voice is now heard over WFIL on Tuesdays and Thursdays at twelve o'clock noon. Dial him at 560.

* *

Rev. Albert M. Witwer, reappointed to the superintendency of the North District to succeed the late Rev. Howard E. Hand, was tendered a welcome-back reception at the Frankford Avenue Memorial Church, Frankford. Rev. William J. Bawden of Summerfield Church, his Conference classmate of the class of 1900, spoke for the ministers; Verner M. Reynolds of East Stroudsburg, president of the Conference Laymen's Association, for the laity.

* *

St. James', Olney, celebrated its 125th anniversary with an outstanding program under the leadership of its pastor, Rev. Alexander

1942 PELOUBET'S SELECT NOTES
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K. Smith. Among those who entered the ministry from this great church were Bishop George H. Bickley and his brother, Rev. Francis D. T. Bickley, and five present Philadelphia Conference members: Clarence B. Felton, Horace R. Hoffman, Frank G. Mauger, Clinton M. Cherry, and Fred H. Heather, Jr. Messages by Bishop E. G. Richardson and Governor Arthur H. James made the closing anniversary services memorable.

* *

Rev. Samuel W. Purvis, who recently died, will be gratefully remembered by multitudes from all ranks and walks of life who for almost a quarter of a century read and cherished his weekly "Saturday Evening Sermon" in the *Philadelphia Evening Bulletin*. Dr. Purvis, who had retired from the pastorate, was a graduate of Dickinson College, a doctor of philosophy from Taylor University, and a member of the Philadelphia Conference. High tribute has been paid to him not only by his fellow preachers but by many church members of all denominations and by non-members. Like Samuel of old, this seer interpreted the spiritual vision of the Eternal in simple, straightforward messages for helpful, practical living. No unkind or bigoted word ever marred his influence. His was the fine art of what he called his occasional column on the editorial page: "The Uncommon Commonplace." How manifold were his themes: as high as the stars, as deep as redemption, as clear as a mountain-top view on a cloudless day, as direct and personal as a salesman's interview! The sword of his pen was bathed in heaven, and rich shall be his reward for the host of hearts strangely warmed through his printed page.

CHARLES DANIEL BRODHEAD.

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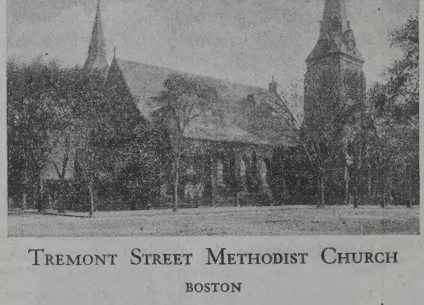
Fourscore Years of Service

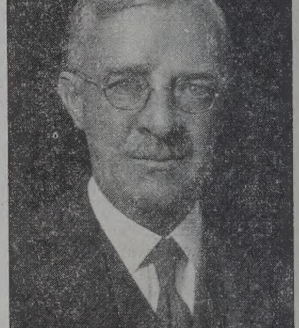
Among the forty thousand Methodist churches of our country, few, if any, have had a more significant history than the Tremont Street Church of Boston. It was begun when the South End was being reclaimed from the marsh, overflown by the sea at high tide. In 1849 its trustees were incorporated and Rev. George Frost became its first pastor. Within about a year the first house of worship was dedicated, and was named "Hedding Church," honoring Bishop Elijah Hedding, a beloved leader of that time.

Within less than ten years, this first structure became quite inadequate and a new and far more beautiful church was planned. By this time the region had become the residence section for many of Boston's richest and most influential people. Among the early pastors of the church, each serving two years, were three outstanding men: Daniel Steele, noted educator; Gershom F. Cox, brother of Melville B. Cox, Methodism's first missionary to Africa, and Henry White Warren, later Bishop Warren. The last-named served from 1859 to 1861, and during his pastorate the church was built and dedicated at the very last of 1861.



TREMONT STREET METHODIST CHURCH
BOSTON

This new church was very beautiful, being the first purely Gothic church in Boston. It was built of seam-faced puddingstone brought from near-by Roxbury. Very soon the church became known as "T Methodist Cathedral of Boston." Among most prominent supporters were Isaac Ric Jacob Sleeper, and Governor Lee Claflin, three also the leading founders of Bost University. For more than a generatio Tremont Street was in name and in fact t Methodist University Church of Bosto It is doubtful whether many other church have been served by so long a succe



AZARIAH F. REIMER
PASTOR

sion of pastors prominent in the denomin tion.

The one event that has given this churc world prominenece was the founding of th Woman's Foreign Missionary Society o March 23, 1869. That humble meeting c eight women under the lead of Mrs. Willia Butler, then just returned from India, starte the greatest movement among Chris tian women for world evangelizatio in modern times, if not in the entir history of Christendom.

The love, amounting almost to ver eration, in which Tremont Stree church is held today by the missior ary women was manifested in con nection with two recent events in th church's life. When the debt of abou $40,000 threatened the church's ver continuance, more than 1000 check came from women all over the cour try to help pay this debt, and recentl to beautify the sanctuary, the eleve former Branches have each contribute a memorial window. These window now all in place, render Tremor Street Church one of the most beaut ful places of worship in the city. Mi Clementina Butler is primarily responsible fo this later achievement.

The eightieth anniversary of the dedic tion of the church was observed on Sunda November 30, with President Daniel Marsh of Boston University as the preach in the morning service, and Judge Fran land W. L. Miles of Roxbury bringing th message at the evening service. Assisting i the evening meeting were Rev. Willia Gunter, district superintendent, Rev. Webst H. Powell, and Albert Sutcliffe, who pr sided.

A feature of the morning service was th unveiling of a surprise window honoring th present pastor and his wife, Rev. and Mr A. F. Reimer, who have served the churc during the critical period of the last t

ırs. This window, with all the others : series, was designed and constructed by . H. H. Johnson, Inc., of Boston. After : morning service, the entire congregation ıourned to the chapel, and there the win-w was unveiled by two little children of : church school, Marlene Lee and Ken-th Nelson, each six years old. The citation honor and love was prepared by Mrs. thur Page Sharp, and read by Miss Mary ster because ill health prevented Mrs. arp's presence.

The South End of Boston has now become congested section of rooming houses and ıall apartments, with hundreds of children d youth in the parish. To serve this new d challenging population, the present urch is literally a hive of activity, with a ven-days-a-week program, and one that ver adjourns winter or summer. What ıw is sorely needed is new recreational and cial facilities capable of housing the ever-owing societies and clubs.

es Moines Letter—

HARVEST SUNDAY" WIDELY OBSERVED

OVERNOR, A METHODIST, ADDRESSES SOCIAL UNION—A PREACHER ON PREACHING—NEW CHURCHES

DES MOINES, IOWA, DECEMBER 5.—In Iowa, ›servance of "Harvest Sunday" on the Sab-ıth preceding Thanksgiving is increasing significance. Many churches, rural and ty, are joining in this festive celebration. ethodist Governor George A. Wilson spoke ver a Middle West radio hook-up from the irst Methodist Church at Shenandoah in ıe afternoon. He also spoke at other "Har-est" services during the day. With abun-ınt crops and rising prices, Iowa farmers ave occasion for thanksgiving.

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Governor Wilson also spoke at the recent ›cial Union banquet in Des Moines and ave thought to the place of the Christian ıurch in the community. His mother, a espected member of Wesley Church, sat at is side. She was recognized and duly hon-red by the large assembly.

* *

At the meeting of the ministers of the city ıe first Monday of December, Dr. John imothy Stone, former president of Presby-rian Theological Seminary and pastor neritus of Fourth Presbyterian Church in hicago, discoursed on the topic "Effective reaching." He chose vivid illustrations from rich reservoir of fifty years of experience, ıaking the address sparkle with wit and ear-estness. "Effective Preaching" can be inter-reted in many ways, he pointed out. It can e, to some, intellectual preaching; to others, sensational preaching, and to others, social or doctrinal emphasis. His idea of effective preaching included "preaching for a verdict." Each day of his busy ministerial life he read one sermon by a master preacher, and to this he attributes a portion of his success. In January, Bishop J. Ralph Magee will speak to the ministers of the city and immediate area.

* *

Methodism moves on in Des Moines. In November, Immanuel Church enjoyed a "Victory Supper." This congregation now worships in a fine new edifice, located in the northwest part of the city. Des Moines Methodism cooperated in making the delightful sanctuary possible. But no sooner was Immanuel provided for than energetic leaders selected a site in the northeast part of the city and a new Capitol Heights Church has just been organized.

* *

Rev. and Mrs. C. O. Forsgren and family are residing in Des Moines while home from India on furlough. Mr. Forsgren, a former New Englander, is Methodist publishing agent for India, with headquarters at Lucknow.

* *

Drake University sponsored an institute of Pan-American relations early in December with representatives from Washington and South American countries in attendance. Dr. Henry Harmon, personable new president of Drake, is in great demand as a speaker. He is being unusually well received in Iowa, and his administration at Drake has made a fine beginning.

* *

Death has come to the ranks of Methodism in this vicinity in the last few days. Rev. William J. Todd of Indianola and Rev. S. Grant Lewis of Des Moines, both retired, have recently been called higher. Death also has come to Mrs. S. Joe Brown, distinguished Methodist and Negro leader, known nationally for her brilliant contribution to the welfare of her race and to community betterment. All these will be sorely missed in the Methodist community of this vicinity.

B. W. SELIN.

Bits of Fun

Newspaper Contributor (in letter)—I am a speedy worker. I finished the enclosed article in an hour and thought nothing of it.

Editor (replying)—I got through your article in a fraction of that time and thought just the same.—*Selected.*

Ben—You're the only girl in the whole wide world for me.

Gladys—Nonsense; only one man ever said that and told the truth.

Ben—Who was that?

Gladys—Adam.—*Selected.*

The lecture to the local literary circle came to an end, and the lecturer mingled with the crowd.

"By the way," he said to the secretary of the society, "I saw Mr. Jones walk out of the hall when I was half-way through my lecture. I hope nothing serious was wrong with him."

The secretary answered without thinking. "Oh, no," he explained. "It's nothing very much! He walks in his sleep."—*Montreal Star.*

Church Register

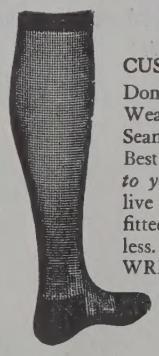
HERALD CALENDAR

Student Recognition Day, December 28
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2
Twenty-First Annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill., December 30-January 2
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Hotel Cleveland, Cleveland, Ohio, January 5, 6
Home Missions Council, Hotel Hildebrecht, Trenton, N. J., January 9-12
Race Relations Sunday, February 8
Puerto Rico Conference, Aguirre, Bishop E. G. Richardson, February 11
World Day of Prayer, February 20
Methodist Student Day, June 14

Birth

MOORES—November 29, to Rev. and Mrs. G. Duncan Moores of Westbrook, Maine, a son, Brian Wesley.

SAFE RELIEF *for Varicose Veins*



WEAR
Worcester Elastic
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY FOR FREE *illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

Worcester Elastic Stocking and Truss Company
WORCESTER, MASSACHUSETTS
In business over 50 years

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

BOWLING ALLEYS—Two bowling alleys in fair condition. Want to sell for reasonable price. Call or write Rev. Arthur Hopkinson, Jr., 15 Wenham Street, Jamaica Plain, Mass.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Do FALSE TEETH Rock, Slide or Slip?

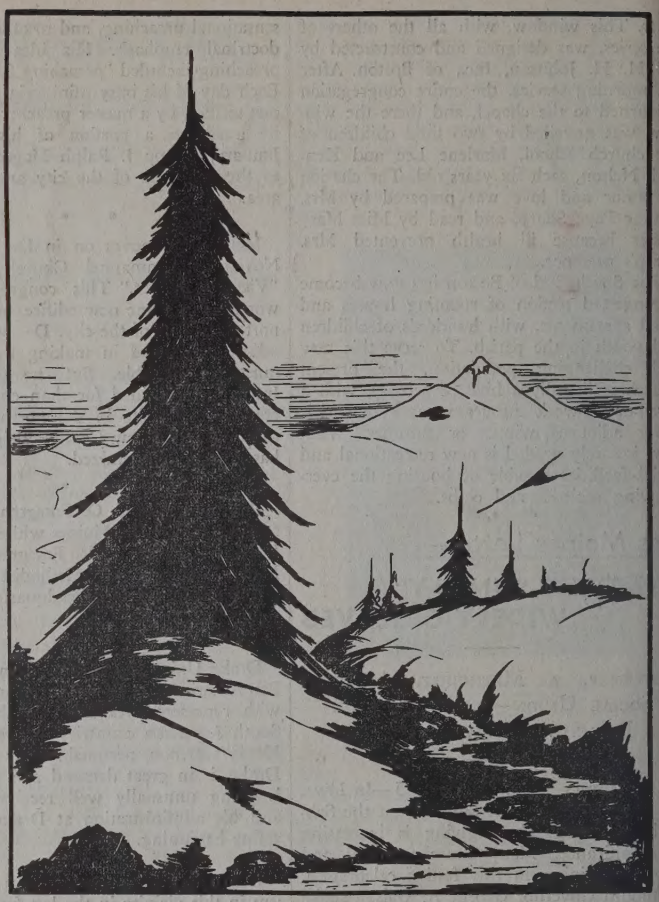
FASTEETH, an improved powder to be ›rinkled on upper or lower plates, holds false eeth more firmly in place. Do not slide, slip r rock. No gummy, gooey, pasty taste or eeling. FASTEETH is *alkaline* (non-acid). Does not sour. Checks "plate odor" (denture reath). Get FASTEETH at any drug store.

Evergreen Light

Tone-Color

There is no music like a star
On spaces where the shadows are,
Or color like the flash of song
Through silence that is ages long,
Or love like His whose life could fill
Heaven with caroling stars: "Good-Will!"

—Earl Marlatt.



Winter Miracle—After a drawing by **Stanley H. Martin**

"I am like a fir-tree," saith the Lord.—Hosea XIV:8.

SEVERAL years ago Lloyd Douglas gave the world a perennial Christmas gift when he wrote *Green Light*. The book is the story of a quest for something which can assure us that life will be less perilous so that we can go on confidently, courageously, light-heartedly.

Curiously, or miraculously, Hosea tried to do that same thing centuries ago. He saw how winters come after green summers and russet falls and how gray the hills are or how white with hoar-frost. So he had Jehovah say in his prophecy: When winter comes, "I am like a fir-tree" . . . . . something gay when everything else is dismal, something growing when everything else seems dead.

That evergreen light was the first Christmas tree. That faith has been the Christ-light shining through the long dark: "a single sunbeam," St. Francis said, "driving away many shadows."

For a hundred years Boston University School of Theology has been flashing that redeeming radiance to despairing pilgrims. Christmas contributions to its Century of Service Fund will *keep the Yule-Light "a beacon to God, to faith and loyalty."*

Century of Service Headquarters,
20 Beacon Street, Boston

Truth Marches On